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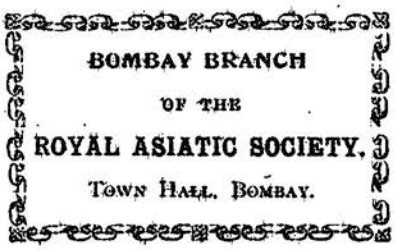

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A

NEW SYSTEM,

OR, AN

ANALYSIS

OF

ANCIENT MYTHOLOGY:

Wherein an Attempt is made to diveſt TRADITION of FABLE; and to reduce the TRUTH to its Original Purity.

In this WORK is given an HISTORY of the

BABYLONIANS,	CANAANITES,	LELEGES,
CHALDEANS,	HELLADIANS,	DORIANS,
EGYPTIANS,	IONIANS,	PELASGI:

ALSO OF THE

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SCYTHÆ,	ETHIOPIANS,
INDOSCYTHÆ,	PHENICIANS.

The Whole contains an Account of the principal Events in the firſt Ages, from the DELUGE to the DISPERSION: Alſo of the various Migrations, which enſued, and the Settlements made afterwards in different Parts: Circumſtances of great Conſequence, which were ſubſequent to the GENTILE HISTORY of MOSES.

VOL. II.

BY JACOB BRYANT,

Formerly of KING'S COLLEGE, CAMBRIDGE; and Secretary to his Grace the late Duke of MARLBOROUGH, during his Command abroad; and Secretary to him as Maſter General of his Majeſty's Ordnance.

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M.DCC.LXXIV.

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ERRATA.

A

NEW SYSTEM:

OR, AN

ANALYSIS

OF

ANCIENT MYTHOLOGY.

OF

TEMPLE RITES

In the firſt Ages.

I Muſt continually put the reader in mind, how common it was among the Greeks, not only out of the titles of the Deities, but out of the names of towers, and other edifices, to form perſonages, and then to invent hiſtories, to ſupport what they had done. When they had created a number of ſuch ideal beings, they tried to find out

ſome relation: and thence proceeded to determine the parentage, and filiation of each, juſt as fancy directed. Some colonies from Egypt, and Canaan, ſettled in Thrace; as appears from numberleſs memorials. The parts, which they occupied, were upon the Hebrus, about Edonia, Sithonia, and Mount Hæmus. They alſo held Pieria, and Peonia, and all the ſea coaſt region. It was their cuſtom, as I have before mentioned, in all their ſettlements to form puratheia; and to introduce the rites of fire, and worſhip of the Sun. Upon the coaſt, of which I have been ſpeaking, a temple of this ſort was founded, which is called Torone. The name is a compound of Tor-On, as I have before taken notice. The words purathus, and puratheia, were in the language of Egypt Pur-Ath, and Por-Ait, formed from two titles of the God of fire. Out of one of theſe the Grecians made a perſonage, which they expreſſed Πρωτος, Prœtus, whoſe daughters, or rather prieſteſſes, were the Prœtides. And as they followed the Egyptian rites, and held a Cow ſacred; they were in conſequence of it ſuppoſed to have been turned into [1] cows; juſt as the prieſteſſes of Hippa were ſaid to have been changed into mares; the OEnotropæ and Peleiadæ into pigeons. Proteus of Egypt, whom Menelaus was ſuppoſed to have conſulted about his paſſage homeward, was a tower of this ſort with a purait. It was an edifice, where both prieſts and pilots reſided to give information; and where a light was continually burning to direct ſhips in the night. The tower of

[1] Prœtides implerunt falſis mugitibus auras. Virgil. Eclog. 6. V. 48.

Torone

Torone likewiſe was a Pharos, and therefore ſtiled by Lycophron φλεγραια Τορωνη, the flaming Torone. The country about it was in like manner called [2] Φλεγρα, Phlegra, both from theſe flaming Towers, and from the worſhip there introduced. There ſeems to have been a fire tower in this region named Proteus; for according to the ancient accounts, Proteus is mentioned as having reſided in theſe parts, and is ſaid to have been married to Torone. He is accordingly ſtiled by the Poet,

[3] φλεγραιας ποσις
Στυγνος Τορωνης, ᾧ γελως απεχθεται,
Και δακρυ.

The epithet στυγνος, gloomy, and ſad, implies a bad character, which aroſe from the cruel rites practiſed in theſe places. In all theſe temples, they made it a rule to ſacrifice ſtrangers, whom fortune brought in their way. Torone ſtood near [4] Pallene, which was ſtiled [5] Γηγενων τροφος, *the nurſe of the earth-born, or giant brood.* Under this character both the ſons of Chus, and the Anakim of Canaan are included. Lycophron takes off from Proteus the imputation of being

[2] Herod. L. 7. c. 123.

Ἡ Παλληνη Χερρονησος, ἡ εν τῳ Ισθμῳ κειται. ἡ πριν μεν Ποτιδαια, νυν δε Κασσανδρεια, Φλεγραια δε πριν εκαλειτο. ωκουν δ' αυτην οἱ μυθουμενοι Γιγαντες, εθνος ασεβες, και ανομον. Strabo. Epitome. L. 7. p. 510.

[3] Lycophron. V. 115.

[4] Stephanus places Torone in Thrace, and ſuppoſes it to have been named from Torone, who was not the wife, but daughter of Proteus. Απο Τορωνης της Πρωτεως. Some made her the daughter of Poſeidon and Phœnice. See Steph. Φλεγραια. There were more towers than one of this name.

[5] Παλληνιαν επηλθε Γηγενων τροφον. Lycoph. V. 127.

 acceſſary

acceſſary to the vile practices, for which the place was notorious; and makes only his ſons guilty of murdering ſtrangers. He ſays, that their father left them out of diſguſt,

[6] Τεκνων αλυξας τας ξενοκτονας παλας.

In this he alludes to a cuſtom, of which I ſhall take notice hereafter. According to Euſtathius the notion was, that Proteus fled by a ſubterraneous paſſage to Egypt, in company with his daughter Eidothea. [7] Αποκατεση εις Φαρον μετα της θυγατρος Ειδοθεας. He went it ſeems from one Pharos to another; from Pallene to the mouth of the Nile. The Pharos of Egypt was both a watch-tower, and a temple, where people went to enquire about the ſucceſs of their voyage; and to obtain the aſſiſtance of pilots. Proteus was an Egyptian title of the Deity, under which he was worſhiped both in the Pharos, and at [8] Memphis. He was the ſame as Oſiris, and Canobus: and particularly the God of mariners, who confined his department to the [9] ſea. From hence, I think, we may unravel the myſtery about the pilot of Menelaus, who is ſaid to have been named Canobus, and to have given name to the principal ſeaport in Egypt. The prieſts of the country laughed at the idle [10] ſtory; and they had good reaſon: for the place was far prior to the people ſpoken of, and the name not of Grecian original. It is ob-

[6] Lycophron. V. 124.

[7] Euſtath. on Dionyſius. V. 259.

[8] Herodot. L. 2. c. 112.

[9] Πρωτεα κικλησκω, ποντε κλειδας εχοντα. Orphic Hymn. 24.

[10] Ariſtides. Oratio Ægyptiaca. V. 3. p. 608.

ſervable,

ſervable, that Stephanus of Byzantium gives the pilot another name, calling him, inſtead of Canobus, Φαρος, Pharus. His words are Φαρος ὁ Πρωρευς Μενελαϑ, which are ſcarce ſenſe. I make no doubt, from the hiſtory of Proteus above, but that in the original, whence Stephanus copied, or at leaſt whence the ſtory was firſt taken, the reading was Φαρος ὁ Πρωτευς Μενελαϑ; that is, the Proteus of Menelaus, ſo celebrated by Homer, who is repreſented, as ſo wiſe, and ſo experienced in navigation, whom they eſteemed a great prophet, and a Deity of the ſea, was nothing elſe but a Pharos. In other words, it was a temple of Proteus upon the Canobic branch of the Nile, to which the Poet makes Menelaus have recourſe. Such was the original hiſtory: but Πρωτευς Μενελαϑ has been changed to πρωρευς; and the God Canobus turned into a Grecian pilot. As theſe were Ophite temples, a ſtory has been added about this perſon having been ſtung by a ſerpent. [11] Πρωρευς εν τη νησω δηχθεις υπο οφεως εταφη. *This Pilot was bitten by a ſerpent, and buried in the iſland.* Conformable to my opinion is the account given by Tzetzes, who ſays, that Proteus reſided in the [12] Pharos: by which is ſignified, that he was the Deity of the place. He is repreſented in the Orphic poetry as the firſt-born of the world, the chief God of the ſea, and at the ſame time a mighty [13] prophet.

The hiſtory then of Menelaus in Egypt, if ſuch a perſon

[11] Stephanus Byzant. Φαρος.

[12] Chilias. 2. Hiſt. 44. p. 31. Πρωτευς φοινικης φινικος παις—περι την φαρον κατοικων.

[13] Orphic Hymn to Proteus. 24.

ever

ever exiſted, amounts to this. In a ſtate of uncertainty he applied to a temple near Canobus, which was ſacred to Proteus. This was one title out of many, by which the chief Deity of the country was worſhiped, and was equivalent to On, Orus, Oſiris, and Canobus. From this place Menelaus obtained proper advice, by which he directed his voyage. Hence ſome ſay, that he had Φρόντις, Phrontis, for his pilot. [14]. Κυβερνητης αριστος Μενελαϖ ὁ Φρόντις, υἱος Ονητορος. *Menelaus had an excellent pilot, one Phrontis, the ſon of Onetor.* This, I think, confirms all that I have been ſaying: for what is Phrontis, but advice and experience? and what is Onetor, but the Pharos, from whence it was obtained? Onetor is the ſame as Torone, Τορώνη, only reverſed. They were both temples of Proteus, the ſame as On, and Orus: both Φλεγραι, by which is meant temples of fire, or light-houſes. Hence we may be pretty certain, that the three pilots, Canobus, Phrontis, Pharos, together with Onetor, were only poetical perſonages: and that the terms properly related to towers, and ſanctuaries, which were of Egyptian original.

Theſe places were courts of juſtice, where the prieſts ſeem to have practiſed a ſtrict inquiſition; and where pains, and penalties were very ſevere. The notion of the Furies was taken from theſe temples: for the term Furia is from Ph'ur, ignis, and ſignifies a prieſt of fire. It was on account of the cruelties here practiſed, that moſt of the ancient judges are repreſented as inexorable; and are there-

[14] Euſtath. in Dionyſ. V. 14.
Φροντιν Ονητορίδην. Homer. Odyſſ. Γ. V. 282. See alſo Heſych.

fore

fore made judges in hell. Of what nature their department was eſteemed may be learned from Virgil,

[15] Gnoſius hæc Rhadamanthus habet duriſſima regna:
Caſtigatque, auditque dolos, ſubigitque fateri, &c.

The temple at Phlegya in Bœotia was probably one of theſe courts; where juſtice was partially adminiſtered, and where great cruelties were exerciſed by the prieſts. Hence a perſon, named Phlegyas, is repreſented in the ſhades below, crying out in continual agony, and exhorting people to juſtice.

[16] — *Phlegyaſque* miſerrimus omnes
Admonet, et triſti teſtatur voce per umbras,
Diſcite juſtitiam moniti, et non temnere Divos.

Excellent counſel, but introduced rather too late. Phlegyas was in reality the Sun; ſo denominated by the Æthiopes, or Cuthites, and eſteemed the ſame as Mithras of Perſis. They looked up to him as their great benefactor, and lawgiver: for they held their laws as of divine original. His worſhip was introduced among the natives of Greece by the Cuthites, ſtiled Ethiopians, who came from Egypt. That this was the true hiſtory of Phlegyas we may be aſſured from Stephanus, and Phavorinus. They mention both Phlegyas, and Mithras, as men deified; and ſpecify, that they were of Ethiopian original. [17] Μιθραν, και Φλεγυαν, ανδρας Αιθιοπας το γενος. Mines indeed is ſpoken of, as an upright judge: and the perſon alluded to under that character was

[15] Æneid. L. 6. v. 556.
[16] Virg. Æneid. L. 6. v. 618.
[17] Stephanus. Αιθιοπια.

eminently

eminently diſtinguiſhed for his piety, and juſtice. But his prieſts were eſteemed far otherwiſe, for they were guilty of great cruelties. Hence we find, that Minos was looked upon as a judge of hell, and ſtiled Quæſitor Minos. He was in reality a Deity, the ſame as Menes, and Menon of Egypt: and as Manes of Lydia, Perſis, and other countries. And though his hiſtory be not conſiſtently exhibited, yet, ſo much light may be gained from the Cretans, as to certify us, that there was in their iſland a temple called Men-Tor, the tower of Men, or Menes, The Deity, from a particular [18] hieroglyphic, under which the natives worſhiped him, was ſtiled Minotaurus. To this temple the Athenians were obliged annually to ſend ſome of their prime youth to be ſacrificed; juſt as the people of Carthage uſed to ſend their children to be victims at [19] Tyre. The Athenians were obliged for ſome time to pay this tribute, as appears from the feſtival in commemoration of their deliverance. The places moſt infamous for theſe cuſtoms were thoſe, which were ſituated upon the ſeacoaſt: and eſpecially thoſe dangerous paſſes, where ſailors were obliged to go on ſhore for aſſiſtance, to be directed in their way. Scylla upon the coaſt of Rhegium was one of theſe: and appears to have been particularly dreaded by mariners. Ulyſſes in Homer ſays, that he was afraid to mention her name to his companions, leſt they ſhould through aſtoniſhment have loſt all ſenſe of preſervation.

[18] The hieroglyphic was a man with the head of a bull; which had the ſame reference, as the Apis, and Mneuis of Egypt.

[19] Diodorus Sic. L. 20. p. 756.

[20] Σκυλλην δ' ουκετ' εμυθεομην απρηκτον ανιην,
Μηπως μοι δεισαντες απολληξειαν εταιροι,
Ειρεσιης, εντος δε πυκαζοιεν σφεας αυτους.

Some ſuppoſe Scylla to have been a dangerous rock; and that it was abominated on account of the frequent ſhipwrecks. There was a rock of that name, but attended with no ſuch peril. We are informed by Seneca, [21] Scyllam ſaxum eſſe, et quidem non terribile navigantibus. It was the temple, built of old upon that [22] eminence, and the cuſtoms which prevailed within, that made it ſo deteſted. This temple was a Petra: hence Scylla is by Homer ſtiled Σκυλλη Πετραιη; and the dogs, with which ſhe was ſuppoſed to have been ſurrounded, were Cahen, or prieſts.

As there was a Men-tor in Crete, ſo there was a place of the ſame name, only reverſed, in Sicily, called Tor-men, and Tauromenium. There is reaſon to think, that the ſame cruel practices prevailed here. It ſtood in the country of the Lamiæ, Leſtrygons, and Cyclopes, upon the river On-Baal, which the Greeks rendered Onoballus. From hence we may conclude, that it was one of the Cyclopian buildings. Homer has preſented us with ſomething of truth, though we receive it ſadly mixed with fable. We find from him, that when Ulyſſes entered the dangerous paſs of Rhegium, he had ſix of his comrades ſeized by Scylla:

[20] Homer. Odyſſ. M. V. 222.

[21] Epiſt. 79.

[22] Ακεσιλαος Φορκυνος και Εκατης την Σκυλλαν λεγει. Στησιχορος δε, εν τη Σκυλλη, Λαμιας την Σκυλλαν φησι θυγατερα ειναι. Apollonius. Schol. L. 4. v. 828.

and he loſes the ſame number in the cavern of the Cyclops, which that monſter devoured. Silenus, in a paſſage before taken notice of, is by Euripides made to ſay, that the moſt agreeable repaſt to the Cyclops was the fleſh of ſtrangers: nobody came within his reach, that he did not feed upon.

[23] Γλυκυτατα, φησι, τα κρεα τους ξενους φερειν·
Ουδεις μολων δευρ', ὁστις ὁ κατεσφαγη.

From theſe accounts ſome have been led to think, that the prieſts in theſe temples really fed upon the fleſh of the perſons ſacrificed: and that theſe ſtories at bottom allude to a ſhocking depravity; ſuch, as one would hope, that human nature could not be brought to. Nothing can be more horrid, than the cruel proceſs of the Cyclops, as it is repreſented by Homer. And though it be veiled under the ſhades of poetry, we may ſtill learn the deteſtation, in which theſe places were held.

[24] Συν δε δυω μαρψας ὡς τε σκυλακας ποτι γαιῃ
Κοπτ', εκ δ' εγκεφαλος χαμαδις ῥεε, δευε δε γαιαν.
Τους τε διαμελεϊσι ταμων ὡπλιζατο δορπον·
Ησθιε δ' ὡς τε λεων ορεσιτροφος, ουδ' απελειπεν
Εγκατα τε, σαρκας τε, και ὀστεα μυελοεντα.
Ἡμεις δε κλαιοντες ανεσχεθομεν Δι χειρας,
Σκετλια εργ' ὁρωντες, αμηχανιη δ' εχε θυμον.

[25] He anſwered with his deed: his bloody hand
Snatch'd two unhappy of my martial band,

[23] Euripides. Cyclops. V. 126.
[24] Odyſſ. L. I. v. 389.
[25] Imitated by Mr. Pope.

And

And daſh'd like dogs againſt the rocky floor:
The pavement ſwims with brains, and mingled gore.
Torn limb from limb, he ſpreads the horrid feaſt,
And fierce devours it like a mountain beaſt.
He ſucks the marrow, and the blood he drains;
Nor entrails, fleſh, nor ſolid bone remains.
We ſee the death, from which we cannot move,
And humbled groan beneath the hand of Jove.

One would not be very forward to ſtrengthen an imputation, which diſgraces human nature: yet there muſt certainly have been ſomething highly brutal and depraved in the character of this people, to have given riſe to this deſcription of foul and unnatural feeding. What muſt not be concealed, Euhemerus, an ancient writer, who was a native of theſe parts, did aver, that this beſtial practice once prevailed. Saturn's devouring his own children is ſuppoſed to allude to this cuſtom. And we learn from this writer, as the paſſage has been tranſmitted by [26] Ennius, that not only Saturn, but Ops, and the reſt of mankind in their days, uſed to feed upon human fleſh.— [27] Saturnum, et Opem, cæteroſque tum homines humanam carnem ſolitos eſitare. He ſpeaks of Saturn, and Ops, as of perſons, who once lived in the world, and were thus guilty. But the prieſts of their temples were the people to be really accuſed; the Cyclopians, Lamiæ,

[26] Ennius tranſlated into Latin the hiſtory of Euhemerus, who ſeems to have been a ſenſible man, and ſaw into the baſe theology of his country. He likewiſe wrote againſt it, and from hence made himſelf many enemies. Strabo treats him as a man devoted to fiction. L. 2. p. 160.

[27] Ex Ennii Hiſtoriâ ſacrâ, quoted by Lactantius. Divin. Inſtitut. Vol. 1. c. 13. p. 59.

and Leſtrygons, who officiated at their altars. He ſpeaks of the cuſtom, as well known: and it had undoubtedly been practiſed in thoſe parts, where in aftertimes he was born. For he was a native [28] of Zancle, and lived in the very country, of which we have been ſpeaking, in the land of the Leſtrygons, and Cyclopians. The promontory of Scylla was within his ſight. He was therefore well qualified to give an account of theſe parts; and his evidence muſt neceſſarily have weight. Without doubt theſe cruel practices left laſting impreſſions; and the memorials were not effaced for ages.

It is ſaid of Orpheus by Horace, Cædibus, et victu fædo deterruit: by which one ſhould be led to think, that the putting a ſtop to this unnatural gratification was owing to him. Others think, that he only diſcountenanced the eating of raw fleſh, which before had been uſual. But this could not be true of Orpheus: for it was a circumſtance, which made one part of his inſtitutes. If there were ever ſuch a man, as Orpheus, he enjoined the very thing, which he is ſuppoſed to have prohibited. For both in the [29] orgies of Bacchus and in the rites of Ceres, as well as of other Deities, one part of the myſteries conſiſted in a ceremony ſtiled ωμοφαγια; at which time they eat the fleſh quite crude with the blood. In Crete at the [30] Dionuſiaca they uſed to tear the fleſh with their teeth from the animal, when alive. This

[28] Μεσσηνιον Ευημερον. Strabo. L. 1. p. 81.

[29] Clemens. Cohort. P. 11. Arnobius. L. 5.

[30] Διονυσον Μαινολον οργιασεσι Βακχοι, ωμοφαγια την ἱερομανιαν αγοντες, και τελισκυσι τας κρεοτομιας των φονων ανεστεμμενοι τοις οφεσιν. Clemens Cohort. P. 11.

they

they did in commemoration of Dionuſus. [31] Feſtos funeris dies ſtatuunt, et annuum ſacrum trieterică conſecratione componunt, omnia per ordinem facientes, quæ puer moriens aut fecit, aut paſſus eſt. *Vivum laniant dentibus Taurum*, crudeles epulas annuis commemorationibus excitantes. Apollonius Rhodius ſpeaking of perſons like to Bacchanalians, repreſents them [32] Θυασιν ωμοβοροις ικελαι, as ſavage as the Thyades, who delighted in bloody banquets. Upon this the Scholiaſt obſerves, that the Mænadas, and Bacchæ, uſed to devour the raw limbs of animals, which they had cut or torn aſunder. [33] Πολλακις τη μανια κατασχιθεντα, και ωμοσπαρακτα, εσθιουσιν. In the iſland of Chios it was a religious cuſtom to tear a man limb from limb by way of ſacrifice to Dionuſus. The ſame obtained in Tenedos. It is Porphyry, who gives the account. He was a ſtaunch Pagan, and his evidence on that account is of conſequence. He quotes for the rites of Tenedos Euelpis the Caryſtian. [34] Εθυοντο δε και εν Χιῳ τῳ Ωμαδιῳ Διονυσῳ ανθρωπον διεσπωντες· και εν Τενεδῳ, φησιν Ευελπις ὁ Καρυστιος. From all which we may learn one ſad truth, that there is ſcarce any thing ſo impious and unnatural, as not at times to have prevailed.

We need not then wonder at the character given of the Leſtrygones, Lamiæ, and Cyclopians, who were inhabitants of Sicily, and lived nearly in the ſame part of the iſland. They ſeem to have been the prieſts, and prieſteſſes, of the

[31] Julius Firmicus. P. 14.
[32] Apollon. Rhod. L. 1. V. 636.
[33] Scholia Apollon. L. 1. v. 635.
[34] Porphyry περι αποχης. L. 2. p. 224.

Leontini,

Leontini, who reſided at Pelorus, and in the Cyclopian towers; on which account the Lamiæ are by Lucilius termed [35] Turricolæ. They are ſuppoſed to have delighted in human blood, like the Cyclopians, but with this difference, that their chief repaſt was the fleſh of young perſons and children; of which they are repreſented as very greedy. They were prieſts of Ham, called El Ham; from whence was formed 'Lamus and 'Lamia. Their chief city, the ſame probably, which was named Tauromenium, is mentioned by Homer, as the city of Lamus.

[36] Ἑβδοματῃ δ' ἱκομεσθα Λαμω αιπυ πτολιεθρον.

And the inhabitants are repreſented as of the giant race.

[37] Φοιτων δ' ιφθιμοι Λαιϛρυγονες, αλλοθεν αλλος,
Μυριοι, ουκ ανδρεσσιν εοικοτες, αλλα Γιγασι.

Many give an account of the Leſtrygons, and Lamiæ, upon the Liris in Italy; and alſo upon other parts of that coaſt: and ſome of them did ſettle there. But they were more particularly to be found in [38] Sicily near Leontium, as the Scholiaſt upon Lycophron obſerves. [39] Λαιϛρυγονες, οἱ νυν Λεοντινοι. *The ancient Leſtrygons were the people, whoſe poſterity are now called Leontini.* The ſame writer takes notice

[35] Turricolas Lamias, Fauni quas Pompiliique
Inſtituere Numæ. Lactant. de falſâ Relig. L. 1. c. 22. p. 105.

[36] Homer Odyſſ. K. V. 81.

[37] ——————K. V. 120.

[38] Εν μερει τινι της χωρας (της Σικελιας) Κυκλωπες, και Λαιϛρυγονες, οικησαι. Thucyd. L. 6. p. 378.

[39] Scholia. V. 956. Leon in Leontium is a tranſlation of Laïs (לעש) Leo: Bochart.

of their incivility to ſtrangers: [40] Ουκ ησαν ειθισμενοι ξενους ὑποδεχεσθαι. That they were Amonians, and came originally from Babylonia, is pretty evident from the hiſtory of the Erythrean Sibyl; who was no other than a Lamian prieſteſs. She is ſaid to have been the daughter of Lamia, who was the daughter of Poſeidon. [41] Σιβυλλαν— Λαμιας ουσαν θυγατερα τυ Ποσειδωνος. Under the character of one perſon is to be underſtood a prieſthood: of which community each man was called Lamus, and each prieſteſs Lamia. By the Sibyl being the daughter of Lamia, the daughter of Poſeidon, is meant, that ſhe was of Lamian original, and ultimately deſcended from the great Deity of the ſea. Who is alluded to under that character, will hereafter be ſhewn. The countries, to which the Sibyl is referred, point out her extraction: for ſhe is ſaid to have come from Egypt, and Babylonia. [42] Οι δε αυτην Βαβυλωνιαν, ἑτεροι δε Σιβυλλαν καλουσιν Αιγυπτιαν. If the Sibyl came from Babylonia and Egypt, her ſuppoſed parent Lamia muſt have been of the ſame original.

The Lamiæ were not only to be found in Italy, and Sicily, but Greece, Pontus, and [43] Libya. And however widely they may have been ſeparated, they are ſtill repre-

[40] Lycoph. above.

[41] Plutarch de Defect. Orac. Vol. 1. P. 398.

Ἑτεροι δε φασιν εκ Μαλιαιων αφικεσθαι Λαμιας θυγατερα Σιβυλλαν. Clem. Alex. Strom. L. 1. p. 358. Pauſanias makes her the daughter of Jupiter and Lamia. L. 10. p. 825.

[42] Clemens Alex. L. 1. p. 358.

[43] See Diodorus. L. 20. p. 778. of the Lamia in Libya, and of her cavern.

ſented

ſented in the ſame unfavourable light. Euripides ſays that their very name was deteſtable.

[44] Τις τ' ουνομα τοδ' επονειδιζον βροτοις
Ουκ οιδε Λαμιας της Λιβυσικης γενος.

Philoſtratus ſpeaks of their beſtial appetite, and unnatural gluttony. [45] Λαμιας σαρκων, και μαλιστα ανθρωπειων ερᾳν. And Ariſtotle alludes to practices ſtill more ſhocking: as if they tore open the bodies big with child, that they might get at the infant to devour it. *I ſpeak*, ſays he, *of people, who have brutal appetites.* [46] Λεγω δε τας θηριωδεις, οιον την ανθρωπον, την λεγουσι τας κυουσας αναστιζασαν τα παιδια κατεσθειν. Theſe deſcriptions are perhaps carried to a great exceſs; yet the hiſtory was founded in truth: and ſhews plainly what fearful impreſſions were left upon the minds of men from the barbarity of the firſt ages.

One of the principal places in Italy, where the Lamiæ ſeated themſelves, was about Formiæ; of which Horace takes notice in his Ode to Ælius Lamia.

[47] Æli, vetuſto nobilis ab Lamo, &c.
Authore ab illo ducis originem,
Qui Formiarum mœnia dicitur
Princeps, et innantem Maricæ
Littoribus tenuiſſe Lirim.

The chief temple of the Formians was upon the ſea-coaſt at

[44] Euripides quoted ibid.

[45] Philoſtratus. Vita, Apollon. L. 4. p. 183.

[46] Ariſtot. Ethic. L. 7. c. 6. p. 118. See Plutarch περι πολυπραγμοσυνης. And Ariſtoph. Veſpæ. Schol. V. 1030.

[47] Horace. L. 3. Ode 17.

Caiete.

Caiete. It is ſaid to have had its name from a woman, who died here: and whom ſome make the nurſe of Æneas, others of Aſcanius, others ſtill of [48] Creuſa. The truth is this: it ſtood near a cavern, ſacred to the God Ait, called Ate, Atis, and Attis; and it was hence called Caieta, and Caiatta. Strabo ſays, that it was denominated from a cave, though he did not know the preciſe [49] etymology. There were alſo in the rock ſome wonderful ſubterranes, which branched out into various apartments. Here the ancient Lamii, the prieſts of Ham, [50] reſided: whence Silius Italicus, when he ſpeaks of the place, ſtiles it [51] Regnata Lamo Caieta. They undoubtedly ſacrificed children here; and probably the ſame cuſtom was common among the Lamii, as prevailed among the Lacedæmonians, who uſed to whip their children round the altar of Diana Orthia. Thus much we are aſſured by Fulgentius, and others, that the uſual term among the ancient Latines for the whipping of children was Caiatio. [52] Apud Antiquos Caiatio dicebatur puerilis cædes.

The coaſt of Campania ſeems to have been equally infamous: and as much dreaded by mariners, as that of Rhegium, and Sicily. Here the Sirens inhabited, who are repreſented, as the bane of all, who navigated thoſe ſeas. They like the Lamii were Cuthite, and Canaanitiſh prieſts, who had founded temples in theſe parts; and particularly

[48] Virgil Æn. L. 7. v. 1. See Servius.

[49] Strabo. L. 5. p. 357. Κολπον Καιατταν. κλ.

[50] Ibid. P. 356.

[51] Silius. L. 8.

[52] De Virgilianâ continentiâ. P. 762. Caiat ſignified a kind of whip, or thong, probably ſuch was uſed at Caiate.

near three ſmall iſlands, to which they gave name. Theſe temples were rendered more than ordinary famous on account of the women, who officiated. They were much addicted to the cruel rites, of which I have been ſpeaking; ſo that the ſhores, upon which they reſided, are deſcribed, as covered with the bones of men, deſtroyed by their artifice.

[53] Jamque adeo ſcopulos Sirenum advecta ſubibat,
Difficiles quondam, multorumque oſſibus albos.

They uſed hymns in their temples, accompanied with the muſick of their country: which muſt have been very enchanting, as we may judge from the traditions handed down of its efficacy. I have mentioned, that the ſongs of the Canaanites and Cretans were particularly plaintive, and pleaſing:

[54] They ſang in ſweet but melancholy ſtrains;
Such as were warbled by the Delian God,
When in the groves of Ida he bewail'd
The lovely loſt Atymnius.

But nothing can ſhew more fully the power of ancient harmony than the character given of the Sirens. Their cruelty the ancients held in deteſtation; yet always ſpeak feelingly of their muſic. They repreſent their ſongs as ſo fatally winning, that nobody could withſtand their ſweetneſs. All were ſoothed with it; though their life was the purchaſe of the gratification. The Scholiaſt upon Lycophron makes

[53] Virgil. Æneid. L. 5. v. 873.
[54] See Nonnus. L. 19. p. 320.

them

them the children of the Muſe [55] Terpſichore. Nicander ſuppoſes their mother to have been Melpomene: others make her Calliope. The whole of this is merely an allegory; and means only that they were the daughters of harmony. Their efficacy is mentioned by [56] Apollonius Rhodius: and by the Author of the Orphic [57] Argonautica: but the account given by Homer is by far the moſt affecting.

[58] Σειρηνας μεν πρωτον αφιξεαι, αἱ ῥα τε παντας
Ανθρωπους θελγουσιν, ὁτις σφεας εισαφικανει.
Ὁστις αϊδρειῃ πελασσει, και φθογγον ακουσει
Σειρηνων, τῳ δ' ουτι γυνη, και νηπια τεκνα
Οικαδε νοστησαντι παρισταται, ουδε γαννυται·
Αλλα τε Σειρηνες λιγυρῃ θελγουσιν αοιδῃ,
Ἡμενοι εν λειμωνι· πολυς τ' αμφ' οστεοφιν θις
Ανδρων πυθομενων, περι δε ῥινοι φθινυθουσιν.

They are the words of Circe to Ulyſſes, giving him an account of the dangers which he was to encounter.

[59] Next where the Sirens dwell, you plough the ſeas.
Their ſong is death, and makes deſtruction pleaſe.
Unbleſt the man, whom muſic makes to ſtray
Near the curſt coaſt, and liſten to their lay.
No more that wretch ſhall view the joys of life,
His blooming offspring, or his pleaſing wife.

[55] V. 653. See Natalis Comes.
[56] L. 4. v. 892.
[57] V. 1269.
[58] Odyſſ. L. M. v. 39.
[59] From Mr. Pope's Tranſlation.

In verdant meads they ſport, and wide around
Lie human bones, that whiten all the ground:
The ground polluted floats with human gore,
And human carnage taints the dreadful ſhore.
Fly, fly the dangerous coaſt.

The ſtory at bottom relates to the people above mentioned; who with their muſic uſed to entice ſtrangers into the purlieus of their temples, and then put them to death. Nor was it muſic only, with which perſons were ſeduced to follow them. The female part of their choirs were maintained for a twofold purpoſe, both on account of their voices and their beauty. They were accordingly very liberal of their favours, and by theſe means enticed ſeafaring perſons, who paid dearly for their entertainment. Scylla was a perſonage of this ſort: and among the fragments of Callimachus we have a ſhort, but a moſt perfect, deſcription of her character.

[60] Σκυλλα, γυνη κατακασα, και ου ψυθος ὀνομ' εχουσα.

Κατακασα is by ſome interpreted *malefica*: upon which the learned Hemſterhuſius remarks very juſtly—κατακασα cur Latine vertatur malefica non video. Si Grammaticis obtemperes, meretricem interpretabere: erat enim revera Νησιωτις καλη ἑταιρα, ut Heraclitus περι απις: c. 2. Scylla then, under which character we are here to underſtand the chief prieſteſs of the place, was no other than a handſome iſland

[60] Callimachi Frag. 184. P. 510.

ſtrumpet.

ſtrumpet. Her name it ſeems betokened as much, and ſhe did not belie it: ϗ ψυθος ϗνομ' εχϗσα. We may from theſe data decipher the hiſtory of Scylla, as given by Tzetzes. Ην δε πρωτον Σκυλλα γυνη ευπρεπης· Ποσειδωνι δε συνϗσα απεθηριωθη. *Scylla was originally a handſome wench; but being too free with ſeafaring people ſhe made herſelf a beaſt.* She was, like the Sibyl of Campania, ſaid by Steſichorus to have been the daughter of [61] Lamia. Hence we may learn, that all, who reſided in the places, which I have been deſcribing, were of the ſame religion, and of the ſame family; being the deſcendants of Ham, and chiefly by the collateral branches of Chus, and Canaan.

The like rites prevailed in Cyprus, which had in great meaſure been peopled by perſons of theſe [62] families. One of their principal cities was Curium, which was denominated from [63] Curos, the Sun, the Deity, to whom it was ſacred. In the perilous voyages of the ancients nothing was more common than for ſtrangers, whether ſhipwrecked, or otherwiſe diſtreſſed, to fly to the altar of the chief Deity, Θεϗ φιλιϗ, και ξενιϗ, *the God of charity and hoſpitality*, for his protection. This was fatal to thoſe, who were driven upon the weſtern coaſt of Cyprus. The natives of Curium made it a rule to deſtroy all ſuch under an appearance of a religious rite. Whoever laid their hands upon the altar of Apollo,

[61] Apollon. L. 4. v. 828. Scholia. She is ſaid alſo to have been the daughter of Hecate and Phorcun. Ibid. The daughter of a Deity means the prieſteſs. Phor-Cun ſignifies Ignis Dominus, the ſame as Hephaſtus.

[62] Herodotus. L. 7. c. 90.

[63] Κυρος ὁ ἡλιος. See Radicals. P. 40.

were caſt down the precipice, upon which it ſtood. [64] Ευθυς εςιν ακρα, αφ' ἡς ῥιπτȣσι τȣς ἁψαμενους τȣ ϐωμȣ τȣ Απολλωνος. Strabo ſpeaks of the practice, as if it ſubſiſted in his time. A like cuſtom prevailed at the Tauric Cherſoneſus, as we are informed by Herodotus. [65] Θυȣσι μεν τῃ Παρθενῳ τους τε ναυηγους, και τȣς αν λαϐωσι Ἑλληνων επαναχθεντας, τροπῳ τοιῳδε. Καταρξαμενοι ῥοπαλῳ παιȣσι την κεφαλην. Ὁι μεν δη λεγȣσι, ὡς το σωμα απο τȣ κρημνȣ διωθεȣσι κατω· επι γαρ κρημνȣ ἱδρυται το Ἱρον. κτλ. *The people of this place worſhip the virgin Goddeſs Artemis: at whoſe ſhrine they ſacrifice all perſons, who have the misfortune to be ſhipwrecked upon their coaſt: and all the Grecians, that they can lay hold of, when they are at any time thither driven. All theſe they without any ceremony brain with a club. Though others ſay, that they ſhove them off headlong from a high precipice: for their temple is founded upon a cliff.*

The Den of Cacus was properly Ca-Chus, the cavern, or temple of Chus: out of which the poets, and later hiſtorians have formed a ſtrange perſonage, whom they repreſent as a ſhepherd, and the ſon of Vulcan. Many ancient Divinities, whoſe rites and hiſtory had any relation to Ur in Chaldea, are ſaid to have been the children of Vulcan; and oftentimes to have been born in fire. There certainly ſtood a temple of old upon the Aventine mountain in Latium,

[64] Strabo. L. 14. p. 1002. the promontory was called Curias. Κυριας ακρα· ειτα πολις Κȣριον.

[65] L. 4. c. 103.

 which

which was the terror of the neighbourhood. The cruelties of the prieſts, and their continual depredations, may be inferred from the hiſtory of Cacus. Virgil makes Evander deſcribe the place to Æneas; though it is ſuppoſed in his time to have been in ruins.

[66] Jam primum ſaxis ſuſpenſam hanc aſpice rupem,
Disjectæ procul ut moles, deſertaque montis
Stat domus, et ſcopuli ingentem traxere ruinam.
Hic ſpelunca fuit, vaſto ſubmota receſſu,
Semihominis Caci, facies quam dira tegebat,
Solis inacceſſum radiis: ſemperque recenti
Cæde tepebat humus; foribuſque affixa ſuperbis
Ora virûm triſti pendebant pallida tabo.
Huic monſtro Vulcanus erat pater.

Livy mentions Cacus as a ſhepherd, and a perſon of great ſtrength, and violence. [67] Paſtor, accola ejus loci, Cacus, ferox viribus. He is mentioned alſo by Plutarch, who ſtiles him Caccus, Κακκος. [68] Τον μεν γαρ Ἡφαιϛϑ παιδα Ρωμαιοι Κακκον ἱϛορϑσι πυρ και φλογας αφιεναι δια τϑ ϛοματος εξω ῥεϑσας. As there were both prieſts, and prieſteſſes, in temples of this ſort, perſons ſtiled both Lami, and Lamiæ; ſo we read both of a Cacus, and a Caca. The latter was ſuppoſed to have been a Goddeſs, who was made a Deity for having betrayed her brother to Hercules. [69] Colitur et Caca,

[66] Virgil. Æneid. L. 8. v. 190.
[67] Livy. L. 1. c. 7.
[68] Plutarch. in Amatorio. Vol. 2. P. 762.
[69] Lactantius de F. R. L. 1. c. 20. p. 90.

quæ

quæ Herculi fecit indicium boum; divinitatem conſecuta, quia perdidit fratrem. In ſhort, under the characters of Caca, and Cacus, we have a hiſtory of Cacuſian prieſts, who ſeem to have been a ſet of people devoted to rapine and murder.

What we expreſs Cocytus, and ſuppoſe to have been merely a river, was originally a temple in Egypt called Co-Cutus: for rivers were generally denominated from ſome town, or temple, near which they ran. Co-Cutus means the Cuthite temple, the houſe of Cuth. It was certainly a place of inquiſition, where great cruelties were exerciſed. Hence the river, which was denominated from it, was eſteemed à river of hell; and was ſuppoſed to have continual cries, and lamentations reſounding upon its waters.

[70] Cocytus, named of lamentation loud
Heard on its banks.

Milton ſuppoſes the river to have been named from the Greek word κωκυτος: but the reverſe is the truth. From the baleful river and temple Co-cutus came the Greek terms κωκυτος, and κωκυω. Acheron, another infernal river, was properly a temple of Achor, the θεος απομυιος of Egypt, Paleſtine, and Cyrene. It was a temple of the Sun, called Achor-On: and it gave name to the river, on whoſe banks it ſtood. Hence like Cocutus it was looked upon

[70] Milton. L. 2. v. 579.
[71] Theoc. Idyl. 17. v. 47.

as

as a melancholy ſtream, and by the Poet Theocritus ſtiled [71] Αχεροντα πολυϛονον, *the river of lamentations.* Ariſtophanes ſpeaks of an eminence of this name, and calls it [72] Αχεροντιος σκοπελος αἱματοϛαγης, *the rock of Acheron, dropping blood.*

[71] Theoc. Idyll. 17. V. 47.

[72] Ariſtoph. Βατραχ. V. 474. So Cocytus is by Claudian deſcribed as the river of tears.

——— preſſo lacrymarum fonte reſedit
Cocytos. De Rapt. Proſerp. L. 1. v. 87.

OF

MEED or MHTIΣ,

AND

The GODDESS HIPPA.

ONE of the moſt ancient Deities of the Amonians was named Meed, or Meet; by which was ſignified divine wiſdom. It was rendered by the Grecians Μητις in the maſculine: but ſeems to have been a feminine Deity; and repreſented under the ſymbol of a beautiful female countenance ſurrounded with ſerpents. The author of the Orphic Poetry makes Metis the origin of all [1] things: which Proclus expreſſes [2] την δημιεργικην αιτιαν: and ſuppoſes this perſonage to be the ſame as Phanes, and Dionuſus, from whom all things proceeded. By Timotheus Chronographus, in his account of the creation, this Divinity was deſcribed as that vivifying light, which firſt broke forth upon the infant world, and produced life and motion. His notion is ſaid to have been borrowed from Orpheus: Εφρασε δε (ὁ Ορφευς)

[1] He makes Metis the ſame as Athena. H. 31. L. 10.
In another place Metis is ſtiled πρωτος γενετωρ. Frag. 6. V. 19. p. 366.
[2] Ibid. Fragm. 8. P. 373.

[3] Ορφευς) ὁτι το φως ῥηξαν τον αιθερα εφωτισε πασαν την κτισιν· ειπων, εκεινο ειναι το φως το ῥηξαν τον αιθερα το προειρημενον, το ὑπερτατον παντων, ὲ ονομα ὁ αυτος Ορφευς ακουσας εκ Μαντειας εξειπε ΜΗΤΙΣ, ὁπερ ἑρμηνευεται ΒΟΥΛΗ, ΦΩΣ, ΖΩΟΔΟΤΗΡ. Ειπεν εν τῃ αυτῳ εκθεσει ταυτας τας τρεις θειας των ονοματων δυναμεις μιαν ειναι δυναμιν, και ἑν κρατος τιτων Θεον, ὁν ουδεις ὁρᾳ. The account is remarkable. Hippa was another Goddeſs of the like antiquity, and equally obſolete. Some traces however are to be ſtill found in the Orphic verſes above mentioned, by which we may diſcover her original character and department. She is there repreſented, as the nurſe of [4] Dionuſus, and ſeems to have been the ſame as Cybele, who was worſhiped in the mountains of [5] Phrygia, and by the Lydians upon Tmolus. She is ſaid to have been the ſoul of the [6] world: and the perſon, who received, and foſtered Dionuſus, when he came from the thigh of his father. This hiſtory relates to his ſecond birth, when he returned to a ſecond ſtate of childhood. Dionuſus was the chief God of the Gentile world, and worſhiped under various titles: which at length came to be looked upon as different Deities. Moſt of theſe ſecondary Divinities had the title of Hippius, and Hippia: and as they had female attendants in their temples, theſe too had the name of Hippai. What may have been the original of the term Hippa, and Hippus, will be matter

[5] Euſebii. Chron. Log. P. 4. l. 42.

[4] Ἱππαν κικλησκω Βακχῳ τροφον. Hymn. 48.

[5] Hymn. 47. V. 4.

[6] Orphic Frag. 43. Ἡ μεν γαρ Ἱππα τῳ παντος ἐσα ψυχη κτλ. Proclus. ibid. P. 401.

of

of future diſquiſition. Thus much is certain, that the Greeks, who were but little acquainted with the purport of their ancient theology, uniformly referred it to [7] horſes. Hence it was often prefixed to the names of Gods, and of Goddeſſes, when it had no relation to their department; and ſeemed inconſiſtent with their character. We have not only an account of Αρης Ἱππιος, Mars the horſeman; but of Poſeidon Hippius, though a God of the ſea. He is accordingly complimented upon this title by the Poet Ariſtophanes.

[8] Ἱππι' Αναξ Ποσειδον, ὡ
Χαλκοκροτων ἱππων κτυπος
Και χρεματισμος ἀνδανει.

Ceres had the title of Hippia: and the Goddeſs of wiſdom Minerva had the ſame. We read alſo of Juno Hippia, who at Olympia partook of joint rites, and worſhip with thoſe equeſtrian Deities Neptune, and Mars. Pauſanias mentions [9] Ποσειδωνος Ἱππιȣ, και Ἡρας Ἱππιȣ ϐωμοι: and hardby τῃ μεν Αρεως Ἱππιȣ, τῃ δε Αθηνας Ἱππιȣ ϐωμος. In Arcadia, and Elis, the moſt ancient rites were preſerved: and the Grecians might have known, that the terms Hippa and Hippia were of foreign purport from the other titles given to Juno at Olympia. For they ſacrificed here to [10] Amo-

[7] Among the Egyptians the emblems, of which they made uſe were arbitrary, and very different from the things to which they referred. An eagle, an ox, and a horſe, were all uſed as ſymbols, but had no real connection with the things alluded to, nor any the leaſt likeneſs. The Grecians not conſidering this were always miſled by the type; and never regarded the true hiſtory, which was veiled under it.

[8] Ἱππεις. V. 548.

[9] Pauſan. L. 5. p. 414.

[10] Pauſan. L. 5. p. 416.

nian

nian Juno, and to Juno Paramonian; which were alſo titles of Hermes. Hippa was a ſacred Egyptian term, and as ſuch was conferred upon Arſinoë, the wife of Ptolemy Philadelphus: for the princes of Egypt always aſſumed to themſelves ſacred appellations. [11] Ἵππια Αρσινοη, ἡ τȣ Φιλαδελφȣ γυνη. As the Grecians did not enquire into the hidden purport of ancient names, they have continually miſrepreſented the hiſtories, of which they treated. As Ceres was ſtiled Hippa, they have imagined her to have been turned into a [12] mare: and Hippius Poſeidon was in like manner changed to a horſe, and ſuppoſed in that ſhape to have had an intimate acquaintance with the Goddeſs. Of this Ovid takes notice.

[13] Et te, flava comas, frugum mitiſſima mater
Senſit equum: te ſenſit avem crinita colubris
Mater equi volucris.

The like is mentioned of the nymph [14] Ocuroë: alſo of Phylera, who was ſo changed by Saturn. He is ſaid to have taken upon himſelf the ſame ſhape, and to have followed her neighing over the mountains of Theſſaly.

[15] Talis et ipſe jubam cervice effudit equinâ
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.

All theſe legendary ſtories aroſe from this ancient term being

[11] Heſych. Ἵππια.
[12] Pauſan. L. 8. p. 649.
[13] Metam. L. 6. v. 117.
[14] Ovid. Metam. L. 2. v. 668.
[15] Virg. Georg. L. 3. v. 92.

obſolete,

obſolete, and miſapplied. Homer makes mention of the mares of Apollo, which the God was ſuppoſed to have bred in Pieria:

[16] Τας εν Πιερίη θρεψ' αργυροτοξος Απολλων.

And he has accordingly put them in harneſs, and given them to the hero Eumelus. Callimachus takes notice of the ſame mares in his hymn to the Shepherd God Apollo.

[17] Φοιβον και Νομιον κικλησκομεν, εξετ' εκεινε,
Εξετ' επ' Αμφρυσῳ ζευγητιδας ετρεφεν ἱππας,
Ηιθεε ὑπ' ερωτι κεκαυμενος Αδμητοιο.

Theſe Hippai, miſconſtrued mares, were prieſteſſes of the Goddeſs Hippa, who was of old worſhiped in Theſſaly, and Thrace, and in many different regions. They chanted hymns in her temples, and performed the rites of fire: but the worſhip growing obſolete, the very terms were at laſt miſtaken. How far this worſhip once prevailed may be known from the many places denominated from Hippa. It was a title of Apollo, or the Sun, and often compounded Hippa On, and contracted Hippon: of which name places occur in Africa near Carthage [18]. Ἡτε δη Κιρτα πολις ενταυθα και οἱ δυο Ἱππωνες. Argos was of old called Hippeion; not from the animal Ἱππος, but [19] απο Ἱππης τε Δαναε, *from*

[16] Iliad. B. V. 766. He alſo mentions the mares of Ereſicthon, with which Boreas was ſuppoſed to have been enamoured.

Ταων και Βορεης ηρασσετο ϐοσκομεναων,
Ἱππῳ δ' εισαμενος παρελεξατο κυανοχαιτη.
Αι δ' ὑποκυσσαμεναι ετεκον δυοκαιδεκα πωλους. Odyſſ. Υ. V. 224.

[17] H. to Apollo. V. 47.

[18] Strabo. L. 17. p. 1188.

[19] Heſych. Ἱππειον.

Hippa the daughter of Danaus. That is from a prieſteſs, who founded there a temple and introduced the rites of the Goddeſs, whom ſhe ſerved. As it was a title of the Sun, it was ſometimes expreſſed in the maſculine gender Hippos: and Pauſanias takes notice of a moſt curious, and remarkable piece of antiquity, though he almoſt ruins the purport of it by referring it to an horſe. It ſtood near mount Taygetus in Laconia, and was called the monument of Hippos. The author tells us, [20] *that at particular intervals from this monument ſtood ſeven pillars,* κατα τροπον οιμαι αρχαιον, *placed,* ſays he, *as I imagine, according to ſome ancient rule and method; which pillars were ſuppoſed to repreſent the ſeven planets.* If then theſe exterior ſtones related to the [21] ſeven erratic bodies in our ſphere, the central monument of Hippos muſt neceſſarily have been deſigned for the Sun. And however rude the whole may poſſibly have appeared, it is the moſt ancient repreſentation upon record, and conſequently the moſt curious, of the planetary ſyſtem.

It is from hence, I think, manifeſt, that the titles Hippa, and Hippos, related to the luminary Oſiris; and betokened ſome particular department of that Deity, who was the ſame as Dionuſus. He was undoubtedly worſhiped under this appellation in various regions: hence we read of Hippici Montes in Colchis: Ἱππε κωμη in Lycia: Ἱππε ακρα in Li-

[20] Προϊουσι δε Ἱππε καλεμενον μνημα εστιν.—Κιονες δε ἑστασι, οἱ τε μνηματος τεττε διεχεσιν ου πολυ, κατα τροπον οιμαι τον αρχαιον, ὁυς αστερων των Πλανητων φασιν αγαλματα. Pauſan. L. 3. p. 262.

[21] They included the moon among the primary planets; not being acquainted with any ſecondary.

bya:

bya: Ἱππε ορος in Egypt: and a town Hippos in Arabia Felix. There occur alſo in compoſition[22], Hippon, Hipporum, Hippouris, Hippana, Hipponeſus, Hippocrene. This laſt was a ſacred fountain, denominated from the God of light, who was the patron of verſe, and ſcience: but by the Greeks it was referred to an animal, and ſuppoſed to have been produced by the hoof of an horſe. The rites of Dionuſus Hippius were carried into Thrace, where the horſes of Diomedes were ſaid to have been fed with human fleſh. Deianira is introduced by Ovid, as aſking Hercules, if he did not well remember this practice.

[23] Non tibi ſuccurrit crudi Diomedis imago,
Efferus humanâ qui dape pavit equos?

Abderus, the founder of Abdera, is ſuppoſed to have been a victim to theſe animals: of which Scymnus Chius gives the following account.

[24] Τῶν δ' επι θαλαττῃ κειμενων εϛιν πολις
Ἄβδηρ', απ' Ἄβδηρε μεν ωνομασμενη,
Τε και κτιϛαντος προτερον αυτην· ὃς δοκει
Ὑπο των Διομηδους ὑϛερον ξενοκτονων
Ἱππων φθαρηναι.

Theſe horſes, ξενοκτονοι, which fed upon the fleſh of ſtrangers, were the prieſts of Hippa, and of Dionuſus, ſtiled Hippus, or more properly Hippius. They ſeem to have reſided in

[22] See Steph. Byzant. and Cellarius.

[23] Ovid. Deianira ad Herc. Epiſt.

[24] Geog. Vet. Vol. 2. V. 665. See alſo Diodorus. L. iv. p. 223. alſo Strabo Epitome. L. 7. p. 511.

an iſland, and probably in the Thracian Cherſoneſe: which they denominated [25] Diu-Medes, or the iſland of the Egyptian Deity Medes. From hence the Grecian Poets have formed a perſonage Diomedes, whom they have made king of the country. There were oppoſite to Appulia iſlands of the ſame name, where ſimilar rites prevailed. The prieſts were here Cycneans, and deſcribed as a ſpecies of ſwans, who were kind to people of their own race, but cruel to [26] ſtrangers. A Diomedes is ſuppoſed to have been a king in theſe parts, and to have given name to theſe iſlands. It is ſaid by Schymnus Chius above, that Abderus, who was devoured by the horſes of Diomedes in Thrace, built the city, which bore his name. The Grecians continually ſuppoſed the perſonage, in whoſe honour a city was built, to have been the founder. I have mentioned, that Abderus ſignifies the place of Abdir, which is a contraction of Abadir, the ſerpent Deity Ad-Ur, or Adorus. And it is plain from many paſſages in ancient writers, that human ſacrifices were common at his ſhrine; and particularly thoſe of infants. By Abderus being a victim to the horſes of Diomedes is meant that the natives of that place, which ſtood in the vicinity of the Cherſoneſus, were obliged to ſubmit to the cruel rites of the Diomedean [27] prieſts. The very name muſt have come

[25] See Radicals. P. 96.

[26] The birds at the lake Stymphalus are deſcribed as feeding upon human fleſh. Λογος Ορνιθας ποτε ανδροφαγους επ' αυτῳ τραφηναι. Pauſan. L. 8. p. 640. The real hiſtory of the place was, that the birds called Stymphalides were a ſet of Canibal prieſts.

[27] Glaucus, the ſon of Siſiphus is ſaid to have been eaten by horſes. Palæphatus. P. 58.

from

from them; for they worſhiped the Deity under the titles of Meed, Hippa, and Abadir; and various other appellations.

There is an account given by [28] Palæphatus of one Metra, who in the more authentic manuſcripts is called Μηστρα, Meeſtra. It is ſaid of her, that ſhe could change herſelf into various forms, particularly εκ κορης γενεσθαι ϛαν, και αυθις κυνα, και ορνεον, *that ſhe would inſtead of a young woman appear an ox, or a cow; or elſe be in the ſhape of a dog, or of a bird.* She is repreſented as the daughter of Eriſicthon: and theſe uncommon properties are mentioned by Ovid [29], who ſets them off with much embelliſhment. The ſtory at bottom is very plain. Egypt, the land of the Mizraim, was by the Greeks often ſtiled [30] Meſtra and [31] Meſtraia: and by the perſon here called Meſtra we are certainly to underſtand a woman of that country. She was ſometimes mentioned ſimply as a Cahen, or prieſteſs, which the Grecians have rendered κυνα, a dog, Women in this ſacred capacity attended at the ſhrine of Apis, and Mneuis; and of the ſacred heifer at Onuphis. Some of them in different countries were ſtiled Cygneans, and alſo Peleiadæ, of whom the principal were the women at [32] Dodona. Many of them were prieſteſſes of Hippa, and upon that account ſtiled Hippai, as I have ſhewn. Hence the mytholo-

[28] P. 54.

[29] Metamorph. L. 8. v. 873.

[30] Joſephus calls Egypt Meſtra. Antiq. L. 1. c. 6. §. 2. See Radicals. P. 7. Notes.

[31] Ὁ πρωτος οικησας την Μεστραιαν χωραν, ητοι Αιγυπτον, Μεστραιμ. Euſeb. Chron. P. 17.

[32] Herodotus. L. 2. c. 55.

giſts under the character of Meeſtra have repreſented an Egyptian prieſteſs, who could aſſume many departments, which were miſconſtrued different ſhapes. She could become, if we may credit Ovid,

Nunc equa, nunc ales, modo bos.

or according to Palæphatus, βοῦν, κυνα, και ορνεον: *a cow, a dog, and a bird.* The whole of this related to the particular ſervice of the prieſteſs; and to the emblem under which the Deity was worſhiped.

RITES

OF

DAMATER, or CERES.

I Shall now proceed to the rites of Ceres: and the general character of this Goddeſs is ſo innocent, and rural, that one would imagine nothing cruel could proceed from her ſhrine. But there was a time, when ſome of her temples were as much dreaded, as thoſe of Scylla, and the Cyclops. They were courts of juſtice; whence ſhe is often ſpoken of as a lawgiver.

[1] Prima Ceres unco terram dimovit aratro,
Prima dedit leges.

She is joined by Cicero with Libera, and they are ſtiled the

[1] Ovid. Metam. L. 5. V. 341. Moſt temples of old were courts of juſtice; and the prieſts were the judges, who there preſided.

Ælian. V. H. L. 14. c. 34. Δικασται το αρχαιον παρ' Αιγυπτιοις οι ἱερεις ησαν.

Deities, [2] a quibus initia vitæ, atque victus, *legum, morum*, manſuetudinis, humanitatis, exempla hominibus, et civitatibus data, ac diſpertita eſſe dicantur. The Deity, to whom ſhe was a ſubſtitute, was El, the Sun. He was primarily worſhiped in theſe temples: and I have ſhewn, that they were from Achor denominated Acherontian; alſo temples of Ops, and Oupis, the great ſerpent God. Hence it is ſaid by Heſychius, that Acheron, and Ops, and Helle, and [3] Gerys, and Terra, and Demeter, were the ſame. Ἡ [4] Αχερω, και Ωπις, και Ἑλλη, και Γηρυς, και Γη, και Δημητηρ, [5] το αυτο. Ceres was the Deity of fire: hence at Cnidus ſhe was called Κυρα, [6] Cura, a title of the Sun. Her Roman name Ceres, expreſſed by Heſychius Gerys, was by the Dorians more properly rendered [7] Garys. It was originally a name of a city, called Χαρις: for many of the Deities were erroneouſly called by the names of the places where they worſhiped. Charis is Char-Is, the [8] city of fire; the place where Orus and Hephaſtus were worſhiped. Hence as a per-

[2] Oratio in Verrem. 5. Sect. ultima. Vol. 3. p. 291.

[3] Ceres is mentioned by Varro quaſi Geres. L. 4. p. 18.

[4] Heſychius. Αχειρω.

[5] Reperitur in poematiis antiquis, a Pithæo editis, carmen in laudem Solis, quod eum eſſe Liberum, et Cererem, et Jovem ſtatuit. Huetius. Demonſt. Evang. Prop. 4. p. 142.

[6] Cœlius. Rhodog. L. 17. c. 27.

[7] Varro ſpeaks of Ceres, as if her name was originally Geres. L. 4. p. 18.

[8] There was a place called Chariſia in Arcadia. Pauſan. L. 8. p. 603. Chareſus, and Chareſene, in Phrygia. Charis in Perſis, and Parthia. See Treatiſe upon the Cyclopes.

ſonage ſhe is made the wife of [9] Vulcan, on account of her relation to fire. Her title of Damater was equally foreign to Greece; and came from Babylonia, and the eaſt. It may after this ſeem extraordinary, that ſhe ſhould ever be eſteemed the Goddeſs of corn. This notion aroſe in part from the Grecians not underſtanding their own theology: which had originally became continually more depraved, through their ignorance. The towers of Ceres were P'urtain, or Πρυτανεια; ſo called from the fires, which were perpetually there preſerved. The Grecians interpreted this πυρος ταμειον; and rendered, what was a temple of Orus, a granary of corn. In conſequence of this, though they did not aboliſh the ancient uſage of the place, they made it a repoſitory of grain, from whence they gave largeſſes to the people upon any act of merit. [10] Τοπος ην παρ' Αθηναιοις, εν ῳ κοιναι σιτησεις τοις δημοσιοις ευεργεταις εδιδοντο· ὁθεν και Πρυτανειον εκαλειτο, ὁιονει πυροταμειον· πυρος γαρ ὁ σιτος. In early times the corn there depoſited ſeems to have been for the prieſts and [11] diviners. But this was only a ſecondary uſe, to which theſe places were adapted. They were properly ſacred towers, where a perpetual fire was preſerved. Pauſanias takes notice of ſuch a one in Arcadia. [12] Δημητρος, και Κορης ἱερον, πυρ δε ενταυθα καιεται, ποιεμενοι φροντιδα, μη λαθη σφισιν αποσβεσθεν. He mentions a like circumſtance

[9] Pauſan. L. 9. p. 781. Nonnus. L. 29. p. 760.

[10] Etymolog. Mag. and Suidas.

[11] Χρησμολογοι μετειχον της εν τῳ Πρυτανειῳ σιτησεως. Ariſtoph. Ειρηνη. Scholia. V. 1084.

[12] L. 8. p. 616.

at the Prutaneion in Elis[13]: Εςι δε ἡ Ἑςια τεφρας και αυτη πεποιημενη, και επ' αυτης πυρ ανα πασαν τε ἡμεραν, και εν πασῃ νυκτι ὡσαυτως καιεται. Attica at firſt was divided into ſeparate and independant hamlets: each of which had its own Prutaneion, and Archon. Theſe Archons were prieſts of the [14] Prutaneia; and were denominated from their office. Archon is the ſame as Orchon, and like Chon-Or ſignifies the God of light, and fire; from which title the prieſts had their name. In Babylonia, and Chaldea, they were called Urchani.

As in theſe temples there was always a [15] light, and a fire burning on the hearth, ſome of the Grecians have varied in their etymology, and have derived the name from πυρ, Pur. Suidas ſuppoſes it to have been originally called Πυρος ταμειον. [16] Πρυτανειον, πυρος ταμειον, ενθα ην ασβεςον πυρ. The Scholiaſt upon Thucydides ſpeaks to the ſame purpoſe. [17] Αλλοι δε φασιν, ὁτι το Πρυτανειον πυρος ην ταμειον, ενθα ην ασβεςον πυρ. *Others tell us, that the Prutaneion was of old called Puros Tameion, from πυρ, pur: becauſe it was the repoſitary of a perpetual fire.* It was ſacred to Heſtia, the Veſta of the Romans; which was only another title for Damater: and the ſacred hearth had the ſame name. [18] Ἑςιαν δ' αν κυριωτατα καλοιης την εν

[13] L. 5. p. 415.

[14] Πρυτανεια τε εχουσα και Αρχοντας. Thucyd. L. 2. p. 107.

[15] Το δε λυχνιον εν Πρυτανειῳ. Theocrit. Idyl. 21.

[16] Suidas.

[17] L. 2. p. 107. Others gave another reaſon. Πρυτανειον εκαλειτο, επειδη εκει εκαθηντο οἱ Πρυτανεις, οἱ των ὁλων πραγματων διοικηται. Ibid.

[18] Julius Pollux. L. 1. c. 1. p. 7.

Πρυτανειῳ,

Πρυτανειῳ, ἐφ' ἡς το πυρ το ασβεσον αναπτεται. I have mentioned, that theſe places were temples, and at the ſame time courts of juſtice: hence we find, that in the Prutaneion at Athens the laws of Solon were [19] engraved. Theſe laws were deſcribed upon wooden cylinders: ſome of which remained to the time of [20] Plutarch.

Many of theſe temples were dedicated to the Deity under the name of Perſephone, or Proſerpine, the ſuppoſed daughter of Ceres. They were in reality the ſame perſonage. Perſephone was ſtiled Κορα, Cora; which the Greeks miſinterpreted Παρθενος, the virgin, or damſel. How could a perſon, who according to the received accounts had been raviſhed by Pluto, and been his conſort for ages; who was the reputed queen of hell, be ſtiled by way of eminence Παρθενος? Κορα, Cora, which they underſtood was the ſame as Cura, a fœminine title of the Sun: by which Ceres alſo was called at Cnidos. However mild and gentle Proſerpine may have been repreſented in her virgin ſtate by the Poets; yet her tribunal ſeems in many places to have been very formidable. In conſequence of this we find her with Minos, and Rhadamanthus, condemned to the ſhades below, as an infernal inquiſitor. Nonnus ſays,

[21] Περσεφονη θωρηξεν Ερινυας.

Proſerpine armed the Furies. The notion of which Furies aroſe from the cruelties practiſed in theſe Prutaneia. They

[19] Πρυτανειον εστιν, εν ᾧ νομοι τῳ Σολωνος εισι γεγραμμενοι. Pauſan. L. 1. p. 41.
[20] Plutarch in Solone. P. 92.
[21] L. 44. p. 1152.

were called by the Latines Furiæ; and were originally only prieſts of fire: but were at laſt ranked among the hellish tormentors. Ceres the benefactreſs, and lawgiver, was ſometimes enrolled in the liſt of theſe dæmons. This is manifeſt from a paſſage in Antimachus, quoted by Pauſanias, where her temple is ſpoken of as the ſhrine of a Fury.

[22] Δημητρος, τοθι φασιν Ερινυος ειναι εδεθλον.

The like is mentioned by the Scholiaſt upon Lycophron, [23] Ερινυς ἡ Δημητης εν Ογκαις πολει της Αρκαδιας τιμαται. Her temple ſtood upon the river Ladon, and ſhe had this name given to her by the people of the place. Καλεσι δε Ερινυν οἱ Θελπεσιοι την Θεον. *The Thelpuſians call the Goddeſs Demeter a Fury.* Herodotus ſpeaks of a Prutaneion in Achaia Pthiotic, called Leïtus; of which he gives a fearful account. *No perſon*, he ſays, *ever entered the precincts, who returned. Whatever perſon ever ſtrayed that way, was*

[22] L. 8. p. 649. Mount Caucaſus was denominated, as is ſuppoſed, from a ſhepherd Caucaſus. The women, who officiated in the temple, were ſtiled the daughters of Caucaſus, and repreſented as Furies: by which was meant prieſteſſes of fire.

Caucaſi filiæ Furiæ. See Epiphanius Anchorat. P. 90.

[23] Lycophron. Scholia. V. 1225. Και Καλλιμαχος Ερινυν καλει την Δημητρα. Ibid.

Neptune is ſaid to have lain with Ceres, when in the form of a Fury. Apollodorus. L. 3. p. 157. She is ſaid from thence to have conceived the horſe Areion.

Lycophron alludes to her cruel rites, when he is ſpeaking of Tantalus, and Pelops.

Ου παππον εν γαμφαισιν Ενναια ποτε
Ερκυν' Ερινυς, θουρια, ξιφηφορος,
Ασαρκα μιτυλλους' ετυμξευσεν ταφῳ. V. 152.

immediately ſeized upon by the Prieſts, and ſacrificed. The cuſtom ſo far prevailed, that many, who thought they were liable to ſuffer, fled away to foreign parts. And he adds, that after a long time, when any of them ventured to return, if they were caught, they were immediately led to the Prutaneion. Here they were crowned with garlands, and in great parade conducted to the altar. I ſhall quote the author's words. [24] Λητον δε καλεσσι το Πρυτανηιον οἱ Αχαιοι· ην δε εσελθῃ, ϐκ εσι, ὁκως εξεισι, πριν η θυσεσθαι μελλῃ· ὡσε τι προς τϐτοισι πολλοι ηδε των μελλοντων τϐτεων θυσεσθαι, δεισαντες οιχοντο αποδραντες ες αλλην χωρην. Χρονϐ δε προϊοντος, οπισω κατελθοντες, ην αλισκωνται, εσελλοντο ες το Πρυτανηιον, ὡς θυσται τε εξηγεοντο, σεμμασι πας πυκασθεις, και ὡς συν πομπῃ εξαχθεις. The people of Leïtus are ſaid to have been the ſons of Cutiſſorus. Herodotus ſpeaks of the temple, as remaining in his time: and of the cuſtom ſtill ſubſiſting. He farther mentions, that when Xerxes was informed of the hiſtory of this place, as he paſſed through Theſſaly, he withheld himſelf from being guilty of any violation. And he moreover ordered his army to pay due regard to its ſanctity; ſo very awful, it ſeems, was myſterious cruelty.

I imagine, that the ſtory of the Harpies relates to Prieſts of the Sun. They were denominated from their ſeat of reſidence, which was an oracular temple called Harpi, and Hirpi, analogous to Orphi, and Urphi in other places. I have ſhewn, that the ancient name of a prieſt was Cahen,

[24] Herodotus. L. 7. c. 197.

rendered miſtakenly κυν, and canis. Hence the Harpies, who were prieſts of Ur, are ſtiled by Apollonius *the Dogs of Jove*. Iris accoſting Calaïs, and Zethus, tells them, that it would be a profanation to offer any injury to thoſe perſonages.

[25] Ου θεμις, ω υιεις Βορεω ξιφεεσσιν ελασσαι
Αρπυιας, μεγαλοιο Διος ΚΥΝΑΣ.

This term in the common acceptation is not applicable to the Harpies, either as birds, for ſo they are repreſented; or as winged animals. But this repreſentation was only the inſigne of the people, as the vulture, and eagle were of the Egyptians: a lion of the Perſians. The Harpies were certainly a [26] college of prieſts in Bithynia; and on that account called Cahen. They ſeem to have been a ſet of rapacious perſons, who for their repeated acts of violence, and cruelty, were driven out of the country. Their temple was ſtiled Arpi; and the environs Arpi-ai: hence the Grecians formed [27] Αρπυιαι. There was a region in Apulia named Arpi; and in its neighbourhood were the iſlands of Diomedes, and the birds, which were fabled to have been like ſwans. I have before ſhewn, that they were Amonian prieſts: ſo likewiſe were the Hirpi near Soracte in Latium. They were prieſts of fire: of whoſe cuſtoms I have taken notice.

The perſons, who reſided in theſe temples are repreſented

[25] L. 2. v. 288.

[26] The Sirens and Harpies were perſons of the ſame vocation: and of this the Scholiaſt upon Lycophron ſeems to have been appriſed. See V. 653.

[27] Harpya, Αρπυα, was certainly of old a name of a place. The town ſo called is mentioned to have been near Encheliæ in Illyria. Here was an Amonian Petra of Cadmus, and Harmonia.

as

as perſons of great ſtrength, and ſtature: for many of them were of the race of Anac. There is reaſon to think, that a cuſtom prevailed in theſe places of making ſtrangers engage in fight with ſome of the prieſts trained up for that purpoſe. The manner of contention was either with the cæſtus, or by wreſtling. And as the prieſt appointed for the trial was pretty ſure of coming off the conqueror, the whole was looked upon as a more ſpecious kind of ſacrifice. Amycus, who was king of Bithynia, is repreſented as of a [28] gigantic ſize, and a great proficient with the cæſtus. He was in conſequence of it the terror of all ſtrangers who came upon the coaſt. Cercyon of [29] Megara was equally famed for wreſtling; by which art he ſlew many, whom he forced to the unequal contention. But Cercyon was the name of the [30] place; and they were the Cercyonians, the prieſts of the temple, who were noted for theſe atchievements. Pauſanias gives an account of them under the character of one perſon. [31] Ειναι δε ὁ Κερκυων λεγεται και τα αλλα αδικος εις τους ξενους, και παλαιειν ου βουλομενοις. *Cercyon was in other reſpects lawleſs in his behaviour towards ſtrangers; but eſpecially towards thoſe who would not contend with him in wreſtling.* Theſe Cercynians were undoubtedly prieſts of Ceres, or Damater: who ſeems to have been tired of their ſervice, and glad to get rid of them, as we are informed by the poet.

[28] Τιτυῳ εναλιγκιος αινῳ. Theocrit. Idyl. 22. V. 94.

[29] Pauſan. L. 1. p. 94.

[30] Κερκυον is compounded of Ker-Cuon, and ſignifies the temple of the Deity.

[31] L. 1. p. 94.

[31] Quæque Ceres læto vidit pereuntia vultu
Corpora Theſeâ Cercyonea manu.

Before moſt temples of old were areas, which were deſigned for Gumnaſia, where theſe feats of exerciſe were performed. Lucian ſpeaks of one before the temple of [32] Apollo Lucius. And Pauſanias mentions that particular [33] parade, where Cercyon was ſuppoſed to have exhibited his art. It ſtood before the tomb of Alope, and was called the Palæſtra of Cercyon even in the time of this writer, who takes notice of many others. He ſtiles it ταφος Αλοπης, as if it were a tomb. But it was a Taph, or high altar, ſacred to Al-Ope, Sol Pytho, who was the Deity of the place called Cer-Cuon. Before this altar was the palæſtra; where the Cercyonian prieſts obliged people to contend with them. I have taken notice of a Pharos at [34] Torone, which Proteus is ſaid to have quitted, that he might not be witneſs to the cruelties of his ſons. He fled, it ſeems, to Egypt, Τεκνων αλυξας τας ξενοκτονας παλας, to ſhun their wicked practices: for they were ſo ſkilled in the Palæſtric art, that they ſlew all ſtrangers,

[31] Ovid. Ibis. V. 411.

[32] Anacharſis. Vol. 2. p. 388. Γυμνασιον ὑφ' ἡμων ονομαζεται, και εστιν ἱερον Απολλωνος Λυκιϐ.

[33] Και ὁ τοπος ὁυτος παλαιστρα και ες ἐμε εκαλειτο, ολιγον που ταφου της Αλοπης απεχων. Pauſan. L. 1. p. 94.

That very ancient temple of Pan on Mount Lycæum in Arcadia had a Gymnaſium in a grove. Εστι εν τῳ Λυκαιῳ Πανος τε Ἱερον, και περι αυτο αλσος δενδρων, και Ἱπποδρομος τε, και προ αυτϑ σταδιον. Pauſan. L. 8. p. 678.

[34] I have mentioned, that Torone was a temple of the Sun, and alſo φλεγραια, by which was meant a place of fire, and a lighthouſe. This is not merely theory: for the very tower may be ſeen upon coins, where it is repreſented as a Pharos with a blaze of fire at the top. See Vol. 1. PLATE VI. Page 408.

whom

whom they forced to engage with them. Taurus, called Minotaurus, was a temple in Crete: but by the Grecians is ſpoken of as a perſon. Under this character Taurus is repreſented as a [35] renowned wreſtler, and many perſons are ſaid to have been ſent from Athens to be victims to his proweſs. Euſebius ſtiles him, [36] ωμος και ανημερος, a man of a cruel and ſour diſpoſition. After he had done much miſchief, Theſeus at length Ταυρον κατεπαλαιστε, foiled him in his own art, and ſlew him. He is ſuppoſed to have done the like by Cercyon. [37] Λεγεται δε ὁ Κερκυων τους διαςαντας παντας ες παλην [38] διαφθειραι πλην Θησεως. *For it is ſaid of Cercyon, that he ſlew every perſon who ventured to cope with him in wreſtling, excepting Theſeus.*. In all theſe inſtances the place is put for the perſons who reſided in it: of which miſtake I have been obliged often to take notice.

Ancient hiſtory affords numberleſs inſtances of this ungenerous, and cruel practice. The ſtranger, who ſtood moſt in need of courteſy, was treated as a profeſt enemy: and the rites of hoſpitality were evaded under the undue ſanction of a ſacrifice to the Gods. In the hiſtory of Buſiris we have an account of this cuſtom prevailing in Egypt. [39] Βασιριν

35 Plutarch. Theſeus. P. 6.

36 Chron. Logos. P. 31. He was alſo named Aſterus, Aſterion, and Aſterius. Lycoph. V. 1299. Schol. and Etymolog. Mag. Minoïs. Aſterius was repreſented as the ſon of Anac. Αστεριε τε Ανακτος. Pauſan. L. 7. p. 524. Ανδρειᾳ τους αποθανοντας ὑπο Θησεως ὑπερεβαλεν ὁ Αστεριων (ὁ Μινω.) Pauſan. L. 2. p. 183.

37 Pauſan. L. 1. p. 94.

38 Diodorus explains farther the character of this perſonage, τον παλαιοντα τοις παριουσι, και τον ηττηθεντα διαφθειροντα. L. 4. p. 226.

39 Diodorus Sic. L. 4. p. 225, and 233.

δε κατα την Αιγυπτον τω Δι καλλιερειν σφαγιαζοντα τες παρεπιδημεντας ΞΕΝΟΥΣ. *It is ſaid of Buſiris, that he uſed to offer to Jupiter, as the moſt acceptable ſacrifice, all the ſtrangers, whom chance brought into his country.* There was a tradition concerning Antæus, that he covered the roof of a temple, ſacred to Poſeidon, with the ſculls of foreigners, whom he forced to engage with him. The manner of the engagement was by [40] wreſtling. Eryx in Sicily was a proficient in this art, and did much miſchief to ſtrangers: till he was in his turn ſlain. The Deity was the ſame in theſe parts, as was alluded to under the name of Taurus, and Minotaurus, in Crete; and the rites were the ſame. Hence Lycophron ſpeaks of Eryx by the name of Taurus; and calls the place of exerciſe before the temple,

[41] Ταυρε γυμναδας κακοξενε
Παλης κονισρας.

This the Scholiaſt interprets παλαισραν τε Ερυκος τε ξενοκτονε, *The Gymnaſium of Eryx, who uſed to murder ſtrangers.* Androgeos the ſon of Minos came to the [42] like end, who had been ſuperior to every body in this art. Euripides ſtiles the hero Cycnus [43] ξενοδαϊκταν, on account of his cruelty to ſtrangers. He reſided it ſeems near the ſea-coaſt; and uſed to oblige every perſon, who travelled that way, or whom ill

[40] Ιδεως τον Ανταιον φησι των ΞΕΝΩΝ των ἡττημενων ΤΟΙΣ ΚΡΑΝΙΟΙΣ ερεφειν τον τε Ποσειδωνος ναον. Pindar. Iſth. Ode 4. Scholia. p. 458. See Diodorus concerning Antæus συναναγκαζοντα τους ξενες διαπαλαιειν. L. 4. p. 233.

[41] V. 866, and Scholia.

[42] Diodorus Sic. L. 4. p. 263.

[43] Hercules Furens. v. 391.

fortune brought on ſhore, to contend with him. And his ambition was to be able with the ſkulls of the victims, which he ſlew, to build a temple to Apollo. [44] Κακοξενος ὁ Κυκνος, και εν παροδῳ της θαλασσης οικων, επεκερατομει τους παριοντας, ναον τῳ Απολλωνι θελομενος εκ των κεφαλων οικοδομησαι. Mention is made of Lycaon, qui advenas et hoſpites trucidavit. He is ſaid to have founded the temple of Jupiter [45] Lycæus, and to have firſt introduced human ſacrifices, particularly thoſe of infants. Λυκαων δε επι τον βωμον του [46] Λυκαιου Διος βρεφος ηνεγκεν ανθρωπου, και εθυσε το βρεφος, και εσπεισεν επι τω βωμω το αἱμα. *Lycaon was the perſon, who brought an infant, the offspring of a man, to the altar of Zeus Lucaios: and he ſlew the infant, and he ſprinkled the altar with the blood which iſſued from it.* Antinous in Homer threatens to ſend Irus to one Echetus, a king in Epirus, who was the dread of that country. The ſame threat is uttered againſt [47] Ulyſſes, if he ſhould preſume to bend the bow, which Penelope had laid before the ſuitors. Under the character of Lycaon, Cycnus, &c. we are to underſtand Lycaonian and Cycnean prieſts; which latter were from Canaan: and this method of interpretation is to be obſerved all through theſe hiſtories. Echetus, Εχετος, was a title of Apollo, rendered more commonly [48] Εκατος by the

[44] Pindar. Olymp. Ode 10. P. 97. Scholia. from the Cygnus of Steſichorus.

[45] Euripides. Oreſtes. V. 1648. Schol. Lycaon was a Deity, and his prieſts were ſtiled Lycaonidæ. He was the ſame as Jupiter Lycæus, and Lucetius: the ſame alſo as Apollo.

[46] Pauſan. L. 8. p. 600.

[47] Odyſſ. L. Φ. v. 307.

[48] Μνησομαι, ωδε λαθοιμι Απολλωνος Εκατοιο. Homer. H. to Apollo. V. 1.
Ευ ειδως αγορευε θεοπροπιας Εκατοιο. Iliad. A. V. 385.
Αρτεμις ιοχεαιρα, κασιγνητη Εκατοιο. Iliad. Υ. V. 71.

Greeks, as if it came from the word ἐκας. It was an Amonian title by which Orus, and Oſiris, were called: and this king Echetus was a prieſt of that family, who was named from the Deity, whom he ſerved. The Poet ſtiles him βροτων δηλημονα, from his cruelty to ſtrangers.

[49] Πεμψω σ' Ηπειρονδε βαλων εν νηι μελαινη
Εις Εχετον βασιληα, βροτων δηλημονα παντων.
Ὁς κ' απο ῥινα ταμησι, και αατα νηλεϊ χαλκω,
Μηδεα τ' εξερυσας δωη κυσιν ωμα δασασθαι.

I'll ſend thee, caitiff, far beyond the ſeas,
To the grim tyrant Echetus, who mars
All he encounters; bane of human kind.
Thine ears he'll lop, and pare the noſe away
From thy pale ghaſtly viſage: dire to tell!
The very parts, which modeſty conceals,
He'll tear relentleſs from the ſeat of life,
To feed his hungry hounds.

When the Spaniards got acceſs to the weſtern world, there were to be obſerved many rites, and many terms, ſimilar to thoſe, which were ſo common among the ſons of Ham. Among others was this particular cuſtom of making the perſon, who was deſigned for a victim, engage in fight with a prieſt of the temple. In this manner he was ſlaughtered: and this proecdure was eſteemed a proper method of [50] ſacrifice.

The hiſtories of which I have been ſpeaking were founded in truth, tho' the perſonages are not real. Such cuſtoms did

[49] Odyſſ. Σ. V. 83.

[50] Purchaſſ. Pilg. Vol. 5. P. 872. and Garcilaſſo della Vega. Rycaut. P. 403.

prevail

prevail in the firſt ages: and in conſequence of theſe cuſtoms we find thoſe beggarly attributes of wreſtling and boxing conferred upon ſome of the chief Divinities. Hercules and Pollux were of that number, who were as imaginary beings, as any mentioned above: yet repreſented upon earth as ſturdy fellows, who righted ſome, and [51] wronged many. They were in ſhort a kind of honourable Banditti, who would ſuffer nobody to do any miſchief, but themſelves. From theſe cuſtoms were derived the Iſthmian, Nemean, Pythic, and Olympic games, together with thoſe at Delos. Of theſe laſt Homer gives a fine deſcription in his Hymn to Apollo.

[52] Αλλα συ Δηλῳ, Φοιβε, μαλις' επιτερπεαι ητορ.
Ενθα τοι ἑλκεχιτωνες Ιαονες ηγερεθονται,
Αυτοις συν παιδεσσι, και αιδοιης αλοχοισι.
Ὁιδε σε ΠΥΓΜΑΧΙΗι τε, και ορχηθμῳ, και ἀοιδῃ
Μνησαμενοι τερπουσιν, ὁταν ϛησωνται αγωνα.

Theſe contentions had always in them ſomething cruel, and ſavage: but in later times they were conducted with an appearance of equity. Of old the whole ceremony was a moſt unfair and barbarous proceſs.

[51] See Plutarch's life of Theſeus. P. 3, 4. Vol. 1.
[52] V. 146.

CAMPE and CAMPI.

ANOTHER name for theſe Amonian temples was Campi, of the ſame analogy, and nearly of the ſame purport, as Arpi above mentioned. It was in after times made to ſignify the parade before the temples, where they wreſtled, and otherwiſe celebrated their ſacred games; and was expreſſed Campus. When chariots came in faſhion, theſe too were admitted within the precincts; and races of this ſort introduced. Among the Latines the word Campus came to mean any open and level ſpace; but among the Sicilians the true meaning was in ſome degree preſerved. Καμπος—Ιπποδρομος, Σικυλοι. Heſychius. It was properly a place of exerciſe in general, and not confined to races. Hence a combatant was ſtiled [1] Campio, and the chief perſons, who preſided, [2] Campigeni. The exerciſe itſelf was by the Greeks ſtiled αγων, αεθλος, ἁμιλλα; all Amonian terms, taken from the titles of the Deity, in whoſe honour the games were inſtituted. Theſe temples partly from their ſymbols, and partly from their hiſtory, be-

[1] Campio, Gladiator. Iſidorus.

[2] Vegetius. L. 2. c. 7.

ing miſinterpreted, were by the ancient mythologiſts repreſented as ſo many dragons, and monſters. Nonnus mentions both Arpe, and Campe in this light, and ſays that the latter had fifty heads, each of ſome different beaſt,

[3] Ἡς απο δειρης
Ηνθεε πεντήκοντα καρηατα ποικιλα θηρων.

But Campe was an oracular temple and incloſure, ſacred to Ham or Cham: where people uſed to exerciſe. The fifty heads related to the number of the Prieſts, who there reſided; and who were eſteemed as ſo many wild beaſts for their cruelty. Nonnus makes Jupiter kill Campe: but Diodorus Siculus gives the honour to Dionuſus; who is ſuppoſed to have ſlain this monſter at Zaborna in Libya; and to have raiſed over him, χωμα παμμεγεθες, a vaſt mound of earth. This heap of ſoil was in reality a high place or altar; which in after times was taken for a place of burial. Theſe incloſures grew by degrees into diſrepute; and the hiſtory of them obſolete. In conſequence of which the ταφοι, or mounds, were ſuppoſed to be the tombs of heroes. The Grecians, who took every hiſtory to themſelves, imagined, that their Jupiter and Dionuſus, and their Hercules had ſlain them. But what they took for tombs of enemies were in reality altars to theſe very Gods; who were not confined to Greece, nor of Grecian original. The Campanians in Italy were an ancient Amonian colony: and they were denominated from Campe or Campus, which was probably the firſt temple, they erected. Stephanus Byzantinus ſhews, that

[3] Nonnus. L. 18. p. 500.

there was of old ſuch a place: Καμπος—κτισμα Καμπανε: but would inſinuate that it took its name from a perſon the head of the colony. Euſtathius more truly makes it give name to the people: though he is not ſufficiently determinate. [4] Καμπανοι απο των ὑποκαθημενων εκει Καμπων ωνομαδησαν, η απο Καμπε πολεως. There were many of theſe Campi in Greece, which are ſtiled by Pauſanias ὑπαιθρα, in contradiſtinction to the temples, which were covered. They are to be found in many parts of the world, where the Amonian religion obtained, which was propagated much farther than we are aware. In our iſland the exhibition of thoſe manly ſports in vogue among country people is called Camping: and the incloſures for that purpoſe, where they wreſtle and contend, are called Camping cloſes. There are many of them in Cambridgeſhire, as well as in other parts of the kingdom. In Germany we meet with the name of Kæmpenfelt: in which word there is no part derived from the Latine language: for the terms would then be ſynonymous, and one of them redundant. Kæmpenfelt was, I imagine, an ancient name for a field of ſports, and exerciſe, like the gymnaſium of the Greeks: and a Camping place in Britain is of the like purport.

[4] Euſtathius on Dionyſius. V. 357.

ANCIENT

ANCIENT HEROES.

Καθολε δε φασιν (οἱ Αιγυπτιοι) τους Ἑλληνας εξιδιαζεσθαι τους επιφανεςατους Ἡρωας τε, και Θεους, ετι δε και αποικιας τας παρ' ἑαυτων. Diodorus Sic. L. 1. p. 21.

IT has been my uniform purpoſe, during the whole proceſs, which I have made in my ſyſtem, to ſhew, that the Grecians formed Deities out of titles; and that they often attributed to one perſon, what belonged to a people. And when they had compleated the hiſtory, they generally took the merit of it to themſelves. By means of this clue we may obtain an inſight into ſome of the moſt remote, and the moſt obſcure parts of antiquity. For many and great atchievements have been attributed to heroes of the firſt ages, which it was not poſſible for them ſingly to have performed. And theſe actions, though in ſome degree diverſified, and given to different perſonages, yet upon examination will be found to relate to one people or family; and to be at bottom one, and the ſame hiſtory.

OSIRIS.

IF we conſider the hiſtory of Oſiris, he will appear a wonderful conqueror, who travelled over the face of the whole [1] earth, winning new territories, wherever he came; yet always to the advantage of thoſe, whom he ſubdued. He is ſaid to have been the ſon of Rhea: and his chief attendants in his peregrinations were Pan, Anubis, Macedo, with Maro a great planter of vines; alſo Triptolemus much ſkilled in huſbandry. The people of India claimed Oſiris, as their own; and maintained, that he was born at Nuſa in their [2] country. Others ſuppoſed his birth-place to have been at Nuſa in [3] Arabia, where he firſt planted the vine. Many make him a native of Egypt: and mention the rout of his travels as commencing from that country through Arabia, and Ethiopia; and then to India, and the regions of the eaſt. When he was arrived at the extremities of the ocean, he turned back, and paſſed through the upper provinces of Aſia, till he came to the Helleſpont, which he croſſed. He then entered [4] Thrace, with the King of which he had a ſevere encounter: yet he is ſaid to have perſeveſed in his rout weſtward, till he arrived at the fountains of the Iſter. He was alſo in Italy, and Greece: from the former of which he expelled the giants near Phlegra in

[1] Diodorus Sicul. L. 1. p. 13, 14.

[2] Ομοιως δε τες Ινδες τον θεον τετον παρ' ἑαυτοις αποφανεσθαι γεγονεναι. Diod. Sic. L. 4. p. 210.

[3] Diodorus. L. 1. p. 14.

[4] Diodorus. L. 1. p. 17.

Campania.

Campania. He viſited many places upon the ocean: and though he is repreſented as at the head of an army; and his travels were attended with military operations; yet he is at the ſame time deſcribed with the Muſes, and Sciences in his retinue. His march likewiſe was conducted with ſongs, and dances, and the ſound of every inſtrument of muſic. He built cities in various parts; particularly [5] Hecatompulos, which he denominated Theba, after the name of his mother. In every region, whither he came, he is ſaid to have inſtructed the people in [6] planting, and ſowing, and other uſeful arts. He particularly introduced the vine: and where that was not adapted to the ſoil, he taught the natives the uſe of ferment, and ſhewed them the way to make [7] wine of barley, little inferior to the juice of the grape. He was eſteemed a great bleſſing to the Egyptians both as a [8] Lawgiver, and a King. He firſt built temples to the Gods: and was reputed a general benefactor of [9] mankind. After many years travel they repreſent him as returning to Egypt in great triumph, where after his death he was enſhrined as a Deity. His Taphos, or high altar, was ſhewn in many places: in all which he in aftertimes was ſuppoſed to have been buried. The people of Mem-

[5] Diodorus. L. 1. p. 14. This city is alſo ſaid to have been built by Hercules. Diodorus. L. 4. p. 225.

[6] Primus aratra manu ſolerti fecit Oſiris,
Et teneram ferro ſollicitavit humum. Tibull. L. 1. El. 8. v. 29.

[7] Ζυθος, εκ των κριθων τομα. Diodorus. L. 1. p. 37.

[8] Βασιλευοντα δε Οσιριν Αιγυπτιους ευθυς απορα ειν και θηριωδης απαλλαξαι, καρπους τε δειξαντα, και νομους θεμενον αυτοις. Plut. If. et Oſir. p. 356.

[9] Euſebius. Pr. Ev. L. 1. p. 44, 45.

phis ſhewed one of them; whereon was a ſacred pillar, containing a detail of his life, and great actions, to the following purport. [10] *My father was Cronus, the youngeſt of all the Gods. I am the king Oſiris, who carried my arms over the face of the whole earth, till I arrived at the uninhabited parts of India. From thence I paſſed through the regions of the north to the fountain head of the Iſter. I viſited alſo other remote countries; nor ſtopped till I came to the weſtern ocean. I am the eldeſt ſon of Cronus; ſprung from the genuine and reſpectable race of* (Σωος) *Sous, and am related to the fountain of day. There is not a nation upon earth, where I have not been; and to whoſe good I have not contributed.*

This is a very curious piece of ancient hiſtory: and it will be found to be in great meaſure true, if taken with this allowance, that what is here ſaid to have been atchieved by one perſon, was the work of many. Oſiris was a title conferred upon more perſons than one; by which means the hiſtory of the firſt ages has been in ſome degree confounded. In this deſcription the Cuthites are alluded to, who carried on the expeditions here mentioned. They were one branch of the poſterity of Ham; who is here ſpoken of as the eldeſt ſon of Cronus. How juſtly they conferred upon him this rank of primogeniture, I will not determine. By [11] Cronus we are here to underſtand the ſame perſon, as is alſo re-

[10] Diodorus Sic. L. 1. p. 24.

[11] Both the Patriarch, and his ſon Ham, had the name of Cronus, as may be learned from Sanchoniathon. Εγεννηθησαν δε και εν Παραια Κρονῳ τρεις παιδες, Κρονος ὁμωνυμος τῳ πατρι, κτλ. Euſeb. Præp. L. 1. c. 10. p. 37.

Paraia is the ſame as Pur-aia, the land of Ur; from whence the Gentile writers deduce all their mythology.

preſented

preſented under the name of Soüs. This would be more truly expreſſed Σωον, Soön; by which is meant the Sun: All the Amonian families affected to be ſtiled Heliadæ, or the offspring of the Sun: and under this title they alluded to their great anceſtor the father of all: as by Oſiris they generally meant Ham. Σωον, Soön, is the ſame as [12] Zoon, and Zoan, the fountain of day. The land of Zoan in Egypt was the nome of Heliopolis: and the city Zoan the place of the Sun. The perſon then ſtiled here Soüs can be no other than the great Patriarch under a title of the Sun. He is accordingly by Philo Biblius called Ouſoüs in an extract from Sanchoniathon. He makes him indeed reſide, where Tyre was afterwards built: but ſuppoſes him to have lived at a time, when there were great rains and ſtorms; and to have been the firſt conſtructor of a ſhip, and the firſt who ventured upon the [13] ſeas. In reſpect to the travels of Oſiris we ſhall find that the poſterity of Ham did traverſe at different times the regions above mentioned: and in many of them took up their abode. They built the city Memphis in Egypt; alſo Hecatompulos, which they denominated Theba, after the name of their reputed mother. They alſo built Zoan, the city of the Sun.

Oſiris is a title often conferred upon the great patriarch himſelf: and there is no way to find out the perſon meant but by obſerving the hiſtory, which is ſubjoined. When we read of Oſiris being expoſed in an ark, and being afterward reſtored to day; of his planting the vine, and teaching man-

[12] See Radicals. P. 35.

[13] Ραγδαιων δε γενομενων ομβρων και πνευματων,—δενδρω λαβομενον τον Ουσωον, και αποκλαδευσαντα, πρωτον τολμησαι εις θαλασσαν εμβηναι. Euſeb. Pr. Ev. L. 1. c. 10. p. 35.

kind

kind agriculture; and inculcating religion, and juſtice; the perſon alluded to ſtands too manifeſt to need any farther elucidation. And when it is ſaid of Oſiris, that he went over moſt parts of the habitable globe, and built cities in various regions; this too may be eaſily underſtood. It can allude to nothing elſe, but a people called Oſirians, who traverſed the regions mentioned. They were principally the Cuthites, who went abroad under various denominations: and the hiſtories of all the great heroes, and heroïnes of the firſt ages will be found of the ſame purport, as the foregoing. Oſiris is ſuppoſed to have been ſucceeded in Egypt by Orus. After Orus came Thoules; who was ſucceeded by [14] Seſoſtris.

[14] Euſeb. Chron. P. 7. l. 43.

PERSEUS.

PERSEUS was one of the moſt ancient heroes in the mythology of Greece: the merit of whoſe ſuppoſed atchievements the Helladians took to themſelves; and gave out that he was a native of Argos. He travelled to the temple of [1] Ammon; and from thence traverſed the whole extent of Africa. He ſubdued the [2] Gorgons, who lived in Mauritania, and at Tarteſſus in Bœticâ; and defeated the Ethiopians upon the weſtern ocean, and the nations about mount Atlas: which [3] mountain he only and

[1] Strabo. L. 17. p. 1168.

[2] Τας Γοργονας επ' ωκεανον θσας τον περι πολιν Ιβηριας την Ταρτησσον. Schol. in Lycophr. ad v. 838.

[3] [Atlas] Apex Perſeo et Herculi pervius. Solin. C. 24.

Her-

Hercules are ſaid to have paſſed. Being arrived at the extremity of the continent, he found means to paſs over, and to get poſſeſſion of all the weſtern Iſlands. He warred in the Eaſt; where he freed [4] Andromeda, the daughter of Cepheus king of the eaſtern Ethiopia, who was expoſed to a ſea-monſter. Some imagine this to have happened at [5] Joppa in Paleſtine, where the [6] bones of this monſter of an extraordinary ſize are ſuppoſed to have been for a long time preſerved. He is ſaid to have built [7] Tarſus in Cilicia, reputed the moſt ancient city in the world; and to have planted the peach tree at [8] Memphis. The Perſians were ſuppoſed to have been his deſcendants. He travelled through Aſia Minor, to the country of the [9] Hyperboreans upon the Iſter, and the lake Mæotis; and from thence deſcended to Greece. Here he built Mycene, and Tiryns, ſaid by many to have been the work of the Cyclopians. He eſtabliſhed a ſeminary at Helicon: and was the founder of thoſe families, which were ſtiled Dorian, and Herculean. It is a doubt among writers, whether he came into Italy. Some of his family were there; who de-

[4] Andromedam Perſeus nigris portârit ab Indis. Ovid. Art. Amand. L. 1. v. 53.

[5] Pauſan. L. 4. p. 370.

[6] Pliny mentions theſe bones being brought from Joppa to Rome in the ædileſhip of M. Scaurus; longitudine pedum 40, altitudine coſtarum Indicos elephantos excedente, ſpinæ craſſitudine ſeſquipedali. L. 9. c. 5.

[7] Deſeritur Taurique jugum, Perſeaque Tarſus. Lucan. L. 3. v. 225. See Solin. c. 38.

[8] Perſeam quoque plantam —— a Perſeo Memphi ſatam. Plin. L. 15. c. 13. Of Perſeus in Cilicia, ſee Chron. Paſch. p. 39.

[9] Pindar. Pyth. Od. 10. v. 49 & 70. Εις το των Μακαρων αιδρων εθνος. Schol. in v. 70.

feated the giant race in Campania, and who afterwards built Argiletum, and Ardea in Latium. Virgil ſuppoſes it to have been effected by Danae, the mother of this Hero:

[10] Ardea ——————— quam dicitur olim
Acriſioneïs Danäe fundâſſe colonis.

But [11] Servius ſays, that Perſeus himſelf in his childhood was driven to the coaſt of Daunia. He is repreſented as the anceſtor of the Grecian Hercules, ſuppoſed to have been born at Thebes in Bœotia. In reality neither [12] Hercules, nor Perſeus, was of Grecian original; notwithſtanding the genealogies framed in that country. The hiſtory of the latter came apparently from Egypt, as we may learn from Diodorus [13]: Φασι δε και τον Περσεα γεγονεναι κατ' Αιγυπτον. Herodotus more truly repreſents him as an [14] Aſſyrian; by which is meant a Babylonian: and agreeably to this he is ſaid to have married [15] Aſterie, the daughter of Belus, the ſame as Aſtaroth and Aſtarte of Canaan; by whom he had a daughter Hecate. This, though taken from an idle ſyſtem

[10] Virgil. Æn. L. 7. v. 409.
Ardea a Danäe Perſei matre condita. Plin. Hiſt. Nat. L. 3. p. 152.

[11] Servius in Virgil. Æn. L. 8.

[12] Diodorus Sic. L. 1. P. 21.

[13] Ibidem.

[14] Herodotus. L. 6. c. 54. See Chron. Paſchale. P. 38.
Some make him a Colchian. Ἡλιῳ γαρ φησιν υἱους γενεσθαι δυο εν τοις τοποις εκεινοις, οἷς ονοματα ην Περσευς και Αιητης· τουτους δε κατασχειν την χωραν· και Αιητην μεν Κολχους και Μαιωτας, Περσεα δε Ταυρικης βασιλευσαι. Schol. in Apollon. Argonautic. L. 3. v. 199.

[15] Ἡ δε Περσου γυνη Ασεριη παις ην Κοιου και Φοιβης· ὁ Κοιος δε και Φοιβη ΟΥΡΑΝΟΥ παιδες. Schol. in Lycophron. v. 1175.

of

of theology, yet plainly ſhews, that the hiſtory of Perſeus had been greatly miſapplied and lowered, by being inſerted among the fables of Greece. Writers ſpeak of him as a great [16] Aſtronomer, and a perſon of uncommon knowledge. He inſtructed mariners to direct their way in the ſea by the lights of heaven; and particularly by the polar conſtellation. This he firſt obſerved, and gave it the name of Helice. Though he was repreſented as a Babylonian; yet he reſided in Egypt, and is ſaid to have reigned at Memphis. To ſay the truth, he was worſhiped at that place: for Perſeus was a title of the Deity; [17] Περσευς, ὁ Ἡλιος; *Perſeus was no other than the Sun*, the chief God of the Gentile world. On this account he had a temple of great repute at [18] Chemmis, as well as at Memphis, and other parts of Egypt. Upon the Heracleotic branch of the Nile, near the ſea, was a celebrated watchtower, denominated from him. His true name was Perez, or Parez, rendered Pereſis, Perſes, and Perſeus: and in the account given of this perſonage we have the hiſtory of the Pereſians, Parrhaſians, and Perezites, in their ſeveral peregrinations; who were no other than the Heliadæ, and Oſirians above mentioned. It is a mixed hiſtory, in which their foreſathers are alluded to; particularly

[16] Natalis Comes. L. 7. c. 18.

[17] Schol. in Lycophr. V. 18.

Lycophr. V. 17.

Τον χρυσοπατρον μορφνον—τον Περσεα. Schol. in Lycophr. V. 838.

[18] Εγγυς της Νεης πολιος. He is ſaid to have introduced here Gymnic exerciſes. Herodot. L. 2. c. 91. And to have often appeared perſonally to the Prieſts. Herodot. ibid.

Herodotus of the Dorians. L. 6. c. 54.

their great progenitor, the father of mankind. He was ſuppoſed to have had a renewal of life: they therefore deſcribed Perſeus as incloſed in an [19] ark, and expoſed in a ſtate of childhood upon the waters, after having been conceived in a ſhower of gold.

Bochart thinks that the name both of Perſis and Perſeus was from פרס, Paras, an Horſe: becauſe the Perſians were celebrated horſemen, and took great delight in that animal. But it muſt be conſidered that the name is very ancient, and prior to this uſe of horſes. P'aras, P'arez, and P'erez, however diverſified, ſignify the Sun; and are of the ſame analogy as P'ur, P'urrhos, P'oros, which betoken fire. Every animal, which was in any degree appropriated to a Deity, was called by ſome ſacred [20] title. Hence an horſe was called P'arez: and the ſame name but without the prefix was given to a lion by many nations in the eaſt. It was at firſt only a mark of reference, and betokened a ſolar animal, ſpecifying the particular Deity to whom it was ſacred. There were many nations, which were diſtinguiſhed in the ſame manner; ſome of whom the Greeks ſtiled Parrhaſians. Hence the ancient Arcadians, thoſe Selenitæ, who were undoubtedly an Amonian colony, had this appellation.

[19] Εν λαρνακι ξυλινῳ. Schol. in Lycophr. v. 838.

Εν κιβωτῳ τινι. Chron. Paſch. p. 38. from Euripides.

The father of Danäe ενειρξας αυτην εις την Κιβωτον μετα τȣ ΠΑΙΔΟΣ καθηκεν εις το πελαγος. Schol. in Pind. Pyth. Od. 10. v. 72.

[20] All ſalutary ſtreams were conſecrated to the Sun. There were ſome waters of this nature near Carthage, which were named Aquæ Perſianæ. See Apuleii Florida. C. 16. p. 795, and p. 801. They were ſo named from Perez, the Sun, to whom they were ſacred.

A people in Elis had the ſame. The Poets deſcribed the conſtellation of Helice or the Bear by the title of Parrhaſis, Arctos, and Parrhaſis Urſa. This aſteriſm was confeſſedly firſt taken notice of by Perez or Perſeus, by which is meant the Perſians.

[21] Verſaque ab axe ſuo Parrhaſis Arctos erat.

In the eaſt, where the worſhip of Arez greatly prevailed, there were to be found many nations called after this manner. Part of Media, according to [22] Polybius, had the name of Parrhaſia. There were alſo Parrhaſii and Parrhaſini in [23] Sogdiania; and [24] the like near Caucaſus: alſo a town named [25] Paraſinum in the Tauric Cherſoneſus. The people ſtiled [26] Parrhaſians in Greece were the ſame as the Dorians and Heraclidæ; all alike Cuthites, as were the ancient Perſians. Hence it is truly ſaid by Plato, that the Heraclidæ in Greece, and the Achæmenidæ among the Perſians were of the ſame ſtock: [27] Το δε Ἡρακλεως τε γενος και το Αχαιμενεως εις Περσεα τον Διος αναφερεται. On this account [28] Herodotus makes Xerxes

[21] Ovid. Triſt. L. 1. Eleg. 3. v. 48. See Natalis Comes. L. 7. c. 18.

[22] Polyb. L. 5. p. 389.

[23] Plin. Hiſt. Nat. L. 6. c. 16. See Q. Curtius, and Strabo.

[24] Parrhaſii in Hyrcania. Strabo. L. 11. p. 775.

[25] Plin. Hiſt. Nat. L. 2. c. 98.

[26] Of Parrhaſians in Arcadia. Strabo. L. 8. p. 595. See Plin. Hiſt. Nat. L. 4. c. 6.

Υιος Δινυττα Δαμαρχος την δ' ανεθηκεν
Εικον', απ' Αρκαδιας Παρρασιος γενεαν:
Pauſan. L. 6. p. 471. See alſo L. 8. p. 654.

[27] Plato in Alcibiad. Vol. 2. p. 120.

[28] Herodot. L. 7. c. 150.

claim kindred with the Argives of Greece, as being equally of the poſterity of Perſes, the ſame as Perſeus, the Sun: under which character the Perſians deſcribed the patriarch, from whom they were deſcended. Perſeus was the ſame as Mithras, whoſe ſacred cavern was ſtiled Perſeüm.

[29] Phœbe parens—ſeu te roſeum Titana vocari
Gentis Achæmeniæ ritu; ſeu præſtat Oſirin
Frugiferum; ſeu Perſeï ſub rupibus antri
Indignata ſequi torquentem cornua Mithram.

Of MYRINA,

And the AMAZONIANS of LIBYA.

FROM a notion that the Amazons were a community of women, hiſtorians have repreſented the chief perſonage of their nation as a [30] female. She is mentioned by ſome as having flouriſhed long before the æra of [31] Troy: and it is by others ſaid more preciſely, that ſhe lived in the time of Orus, the ſon of Iſis and Oſiris. This removes her hiſtory far back; ſo as to make it coeval with the firſt annals of time. Her dominions lay in the moſt weſtern parts of [32] Africa, at the extremity of Atlas; where the mountain

[29] Statii Theb. L. 1. v. 717.

[30] Diodorus Sicul. L. 3. p. 185.

[31] Πολλαις γενεαις προτερον των Τρωικων. Ibid.

[32] Της Λιβυης εν τοις προς ἑσπεραν μερεσιν επι τω περατος της οικουμενης. Diodorus Sic. L. 3. p. 186.

She likewiſe was in poſſeſſion of the νησοι ευδαιμονες, or Iſlands of the bleſſed, which lay oppoſite to her dominions in Africa.

terminated

terminated in the ocean, to which it gave name. This country was called Mauritania; and was ſuppoſed to have been poſſeſſed by the Atlantes and Gorgons. The Grecian writers, who did not know that the ſame family went under different titles, have often made the ſame nation at variance with itſelf. And as they imagined every migration to have been a warlike expedition, they have repreſented Myrina as making great conqueſts: and what is extraordinary, going over the ſame ground, only in a retrograde direction, which Oſiris had juſt paſſed before. Her firſt engagement was with the Atlantes of Cercene: againſt whom ſhe marched with an army of 30,000 foot, and 2000 horſe; whom ſhe completely armed with the ſkins of ſerpents. Having defeated the Atlantes, ſhe marched againſt the Gorgons, whom ſhe likewiſe [33] conquered; and proceeding forward ſubdued the greater part of Africa, till ſhe arrived at the borders of Egypt. Having entered into an alliance with Orus, ſhe paſſed the Nile, and invaded the Arabians, whom ſhe defeated. She then conquered the Syrians, and Cilicians, and all the nations about Mount Taurus; till ſhe arrived at Phrygia, and the regions about the river Cäicus. Here ſhe built many cities, particularly Cuma, Pitane, and Priene. She alſo got poſſeſſion of ſeveral iſlands; and among others, of Leſbos and Samothracia, in which laſt ſhe founded an aſylum. After theſe tranſactions Myrina, accompanied with Mopſus the

33 Writers mention that ſhe raiſed over the ſlain three large mounds of earth, which were called ταφοι Αμαζονων, the tombs of the Amazons. This ſhews that the Gorgons and Amazons were the ſame people, however ſeparated, and repreſented in a ſtate of warfare.

diviner,

diviner, made an expedition into Thrace, which was the intimate of her progreſs; for ſhe was ſuppoſed to have been here ſlain. According to Homer ſhe died in Phrygia: for he takes notice of her tomb in the plains of Troas; and repreſents it as a notable performance.

[34] Εϛι δε τις προπαροιθε πολεως αιπεια κολωνη,
Εν πεδιῳ απανευθε, περιδρομος ενθα και ενθα·
Την ητοι ανδρες Βατιειαν κικλησκεσιν,
Αθανατοι δε τε σημα πολυσκαρθμοιο Μυρινης.

The tomb of this heroïne was in reality a ſacred mound, or high altar; and Myrina a Gentile divinity. In her ſuppoſed conqueſts we may in great meaſure ſee the hiſtory of Oſiris, and Perſeus, reverſed, and in ſome degree abridged; yet not ſo far varied, but that the purport may be plainly diſcerned. Indeed there is no other way to obtain the hidden meaning, but by collating the different hiſtories, and bringing them in one view under the eye of the reader.

HERCULES.

SIMILAR to the foregoing are the expeditions of Hercules, and the conqueſts which he is ſuppoſed to have performed. After many exploits in Greece, the reputed place of his nativity, he travelled as far as mount Caucaſus near Colchis, to free Prometheus, who was there expoſed to an eagle or vulture. Upon the Thermodon he engaged with

[34] Iliad B. v. 811. Μυρινα· ονομα κυριον Αμαζονος. Scholia ibid.

the

the Amazons, whom he utterly defeated; and then paſſed over into Thrace. Upon his return into Greece he was ordered to make an expedition into Iberia, a region in the fartheſt part of Spain; where Chruſaor, a prince of great wealth, reſided. Hercules accepts of the commiſſion; but, I know not for what reaſon, goes firſt to Crete, and from thence to [35] Libya; and what is extraordinary proceeds to Egypt. This makes the plan of his ſuppoſed rout ſomewhat irregular and unaccountable. After ſome time ſpent in theſe parts, he builds the city Hecatompulos, ſaid before to have been built by Oſiris: and then traverſes the whole of Africa weſtward, till he arrives at the Fretum Gaditanum. Here he erects two pillars; which being finiſhed, he at laſt enters Iberia. He defeats the ſons of Chruſaor, who were in arms to oppoſe him; and beſtows their kingdom upon others. He likewiſe ſeizes upon the oxen of Geryon. He then marches into the country of the Celtæ, and [36] founds the city Corunna, and likewiſe [37] Aleſia in Gaul. He afterwards fights with the giants Albion and Bergion near Arelate, in the plain ſtiled Campus Lapideus; where are the ſalt waters of Salona. He then paſſes the [38] Alpes; and upon

[35] Diodorus Sicul. L. 4. p. 216, 217, 225, 227, &c. See alſo Juſtin. L. 44. c. 4. and Apollodorus. L. 2. p. 100.

Hercules of Tyre was ſaid to have been the Son of Athamas, the ſame as Palæmon.

[36] Ludovicus Nonnius in Hiſpania. P. 196. 170.

[37] Diodorus Sicul. L. 4. p. 227.

Corunna the ſame as Kir-Ona.

Many Amonian cities of ſimilar analogy to Aleſia.

[38] Diodorus, above.

the

the banks of the Eridanus encounters a perſon of ſhepherd race; whom he kills, and ſeizes his [39] golden flocks. In his way homeward he viſits Hetruria, and arrives at the mountain Palatinus upon the Tiber. From thence he goes to the maritime part of Campania, about Cuma, Heraclea, and the lake Aornon. Not far from hence was an aduſt and fiery region; ſuppoſed to have been the celebrated Phlegra, where the giants warred againſt heaven: in which war Hercules is ſaid to have [40] aſſiſted. Here was an ancient oracular temple; and hard by the mountain Veſuvius, which in thoſe days flamed violently, though it did not for many ages afterwards. During his reſidence here he viſited the hot fountains near Miſenus and Dicæarchea; and made a large cauſeway, called in aftertimes Via Herculanea, and Agger Puteolanus. After having viſited the Locrians, and the people of Rhegium, he croſſed the ſea to Sicily; which ſea he ſwam over, holding by the horn of an ox. At his arrival ſome warm ſprings burſt forth miraculouſly, to give him an opportunity of bathing. Here he boxed with Eryx; defeated the Sicani; and performed many other exploits. What is remarkable, having in Spain ſeized upon the cattle of Geryon he is ſaid to have made them travel over the Pyrenean mountains, and afterwards over the Alpes, into Italy; and from thence croſs the ſea into Sicily; and being now about to leave that iſland, he ſwims with them

[39] Χρυσα μηλα—προβατα. Schol. in Apollon. Argonaut. L. 4. v. 1396. εξ Αγροιτε εν γ' Λιβυκων.

[40] Τον Ἡρακλεα, συμμαχησαντων αυτῳ των θεων, κρατησαι τῃ μαχῃ, και τες πλειστες ανελοντα την χωραν ηξημερωσαι. Diodorus Sicul. L. 4. p. 229. Strabo. L. 5. p. 376. and L. 6. p. 430.

again to Rhegium: and ranging up the coaſt of the Adriatic, paſſes round to Illyria, from thence to Epirus; and ſo deſcends to Greece. The whole of theſe travels is ſaid to have been completed in ten years.

He was alſo reported, according to [41] Megaſthenes and others, to have made an expedition into [42] India, and to have left many memorials of his tranſactions in thoſe parts. He travelled likewiſe into the region called afterwards Scythia; the natives of which country were his [43] deſcendants. He alſo viſited the Hyperboreans. In all theſe peregrinations he is generally deſcribed as proceeding alone: at leaſt we have no intimation of any army to aſſiſt in the performance of theſe great enterpriſes. He is indeed ſuppoſed to have ſailed with ſix ſhips to [44] Phrygia: but how he came by them is not ſaid; nor whence he raiſed the men, who went with him. At other times he is repreſented with a club in his hand, and the ſkin of an animal upon his ſhoulders. When he paſſed over the ocean, he is ſaid to have been wafted in a golden [45] bowl. In Phrygia he freed Heſione from a Cetus, or ſea monſter, juſt as Perſeus delivered Andromeda. He is mentioned as founding many cities in parts very remote: the ſea-coaſt of Bœtica, and Cantabria, was, according to

[41] Strabo. L. 15. p. 1007. and L. 11. p. 771. Diodorus Sic. L. 2. p. 124.

[42] Arrian. Hiſt. Indica. P. 321.

[43] Herod. L. 4. c. 9. Ariſtid. Orat. V. 1. p. 85.

[44] Ovid. Metam. L. 11. v. 218.

[45] Poculo Herculem vectum ad Erytheiam. Macrob. Sat. L. 5. c. 21. Apollodorus. L. 2. p. 100. Schol. Apollon. Argonaut. L. 4. v. 1396. from Pherecydes Syrus; and from the Libyca of Agroitas. Λαβων χρυσουν δεπας παρ' Ἡλιου—δια του ωκεανου πλειν.

ſome writers, peopled by [46] him. By Syncellus he is ſaid to have reſided in Italy, and to have reigned in [47] Latium. The Grecians ſuppoſed that he was burnt upon Mount OEta: but the people of Gades ſhewed his Taphos in their [48] city, juſt as the Egyptians ſhewed the Taphos of Oſiris at Memphis, and elſewhere. Hence it was imagined by many, that Hercules was buried at Gades. The philoſopher Megaclides could not be brought to give the leaſt aſſent to the hiſtories of this [49] hero: and Strabo ſeems to have thought a great part of them to have been a [50] fable. In ſhort the whole account of this perſonage is very inconſiſtent: and though writers have tried to compromiſe matters by ſuppoſing more perſons than one of this name, yet the whole is ſtill incredible, and can never be ſo adjuſted as to merit the leaſt belief. How they multiplied the ſame Deity, in order to remedy their faulty mythology, may be ſeen in the following extract from Cicero. [51] Quanquam, quem potiſſimum Herculem colamus, ſcire velim: plures enim nobis tradunt ii, qui interiores ſcrutantur et reconditas literas. Antiquiſſimum Jove natum, ſed item Jove antiquiſſimo: nam Joves quoque plures in priſcis Græcorum literis invenimus. Ex eo igitur et Lyſito eſt is Her-

[46] Strabo. L. 3. p. 237. He was ſuppoſed to have been the founder of Tarteſſus, where he was worſhiped under the name of Archaleus. Etymolog. Mag. Γαδαρα.

[47] Syncellus. P. 171.

[48] Pomponius Mela. L. 3. c. 6.

[49] Athenæus. L. 12. c. 512.

[50] Strabo. L. 15. p. 1009. Πλασμα των Ἡρακλειαν ποιουντων.

[51] Nat. Deorum. L. 3. c. 16.

cules,

cules, quem concertâſſe cum Apolline de tripode accepimus. Alter traditur Nilo natus, Ægyptius; quem aiunt Phrygias literas conſcripſiſſe. Tertius eſt ex Idæis Dactylis, cui inferias afferunt. Quartus Jovis eſt, et Aſteriæ, Latonæ ſororis, quem Tyrii maxime colunt; cujus Carthaginem filium ferunt. Quintus in [52] Indiâ, qui Belus dicitur. Sextus hic, ex Alcumenâ quem Jupiter genuit; ſed tertius Jupiter: quoniam, ut docebo, plures Joves accepimus.

Hercules was a title given to the chief deity of the Gentiles, who have been multiplied into almoſt as many perſonages, as there were countries, where he was worſhiped. What has been attributed to this god ſingly, was the work of Herculeans; a people, who went under this title among the many, which they aſſumed; and who were the ſame as the Oſirians, Pereſians, and Cuthites. They built Tarteſſus in Bœtica, and occupied great part of Iberia. They likewiſe founded [53] Corunna in Cantabria, and [54] Aleſia in Gaul: of which there are traditions to this day. Some of them ſettled near [55] Arelate; others among the [56] Alps: alſo at Cuma, and Heraclea in Campania. They were alſo to be found at Tyre, and in Egypt; and even in the re-

[52] Arrian ſpeaks of this Indian Hercules together with the others mentioned by Cicero. Ει δε τῳ πιϛα ταυτα, αλλος αν ὑτος Ἡρακλεης ειη, ϑχ ὁ Θηβαιος, η ο Τυριος ὑτος, η ὁ Αιγυπτιος, η τις και κατα ανω χωρην ϑ ποῤῥω της Ινδων γης ωκισμενην μεγας βασιλευς. Hiſt. Ind. P. 319. Varro mentions forty of this name, who were all reputed Deities.

[53] See Ludovicus Nonnius, in Hiſpan. P. 196. 170.

[54] See Audigier Origines des François. Part. 1. p. 225. 230.

[55] Mela. L. 2. c. 5. l. 30.

[56] Petronius. P. 179. Eſt locus Herculeis aris ſacer,

moteſt parts of [57] India. In ſhort, wherever there were Heraclidæ, or Herculeans, an Hercules has been ſuppoſed. Hence his character has been variouſly repreſented. One while he appears little better than a ſturdy vagrant: at other times he is mentioned as a great benefactor; alſo as the patron of ſcience, the [58] God of eloquence with the Muſes in his train. On this account he had the title of [59] Muſagetes; and the Roman general Fulvius dedicated a temple, which he had erected to his honour, and inſcribed it [60] *Herculi Muſarum*. There are gems, upon which he is repreſented as preſiding among the Deities of [61] Science. He is ſaid to have been ſwallowed by a Cetus, or large fiſh, from which he was after ſome time delivered. This hiſtory will hereafter be eaſily deciphered. He was the chief deity of the [62] Gentile world; the ſame as Hermes, Oſiris, and Diônuſus; and his rites were introduced into various parts by the Cuthites. In the detail of his peregrinations is contained, in great meaſure, an hiſtory of that people, and of their ſettlements. Each of theſe the Greeks have deſcribed as a warlike expedition; and have taken the glory of it to themſelves. He is ſaid to have had many ſons. One

[57] He was worſhiped by the Suraceni, a particular Indian nation, who ſtiled him Γηγενης, or the Man of the Earth. Arrian. Hiſt. Indic. P. 321.

[58] Hercules apud Celtas. See Voſs. de Idolat. L. 1. c. 35. L. 2. c. 15.

[59] Eumenius in Orat. pro Scholis inſtaurandis. See Lilius Gyraldus, Synt. 10. p. 330.

[60] Suetonius in Auguſto. C. 29. Livy. L. 40. c. 51.

[61] Johan. Sambuci Emblemata.

[62] He was the ſame as Oſiris, the Sun. Τον εν πασι και δια παντων Ηλιον. Macrob. Saturn. L. 1. c. 20. p. 207. See Porphyry apud Euſeb. Præp. Evang. L. 3. p. 112.

of

of theſe was [63] Archemagoras; by which is meant the father or chief of the Magi. There are many others enumerated: the principal of whom are ſaid to have been; [64] Sardus, or Sardon; Cyrnus, Gelonus, Olynthus, Scythus, Galathus, Lydus, Iberus, Celtus, Poimen. As theſe are all manifeſtly the names of nations, we may perceive by the purport of this hiſtory, that the Sardinians, Corſicans, Iberians, Celtæ, Galatæ, Scythæ, &c. &c. together with thoſe ſtiled Shepherds, were Herculeans; all deſcended from that [65] Hercules, who was the father of Archemagoras the chief of the Magi.

DIONUSUS.

THE hiſtory of Dionuſus is cloſely connected with that of Bacchus, though they were two diſtinct perſons. It is ſaid of the former, that he was born at [66] Nuſa in Ara-

[63] See Lilius Gyraldus Syntag. 10. p. 592. Pauſanias expreſſes the name Αιχμαγορας. L. 8. p. 624.

[64] Lilius Gyrald. P. 595.

[65] In the following extracts we may ſee the character of this Deity among different nations. Ηρακλεα δε ὁντινα ες Ινδους αφικεσθαι λογος κατεχει παρ' αυτοισιν Ινδοισιν Γηγενεα λεγεσθαι· τουτον τον Ηρακλεα μαλιστα προς Συρασηνων γεραιρεσθαι, Ινδικω εθνεϊ. Arrian. Hiſt. Ind. P. 321.

Αλλα τις αρχαιος εστι Θεος Αιγυπτιοισι Ηρακλεης· ὡς δε αυτοι λεγουσι ετεα εστι επτακισχιλια και μυρια ες Αμασιν βασιλευσαντα. Herod. L. 2. c. 43.

Αλλ' ισμεν Αιγυπτιους, ὁσον τινα αγουσιν Ηρακλεα, και Τυριους, ὁτι πρωτον σεβουσι Θεων. Ariſtid. Orat. V. 1. p. 59. He had at Tyre a Temple, as old as the city. Εφασαν γαρ ἁμα Τυρῳ οικιζομενῃ και το Ιερον του θεου ιδρυθηναι. Herod. L. 2. c. 44.

Εστι γαρ εν Τυρῳ Ιερον Ηρακλεους παλαιοτατον, ὡν μνημη ανθρωπινη διασωζεται· ὑ του Αργειου Ηρακλεους. κ. λ. Arrian. Expedit. Alex. P. 88.

[66] Diodorus Sic. L. 3. p. 195. 196. and p. 200.

bia:

bia: but the people upon the Indus inſiſted, that he was a native of their [67] country; and that the city Nuſa, near mount Meru, was the true place of his birth. There were, however, ſome among them, who allowed, that he came into their parts from the weſt; and that his arrival was in the moſt ancient times. He taught the nations, whither he came, to build and to plant, and to enter into ſocieties. To effect this, he collected the various families out of the villages, in which they dwelt, and made them incorporate in towns and cities, which he built in the moſt commodious ſituations. After they were thus eſtabliſhed, he gave them laws, and inſtructed them in the worſhip of the Gods. He alſo taught them to plant the Vine, and to extract the juice of the grape; together with much other ſalutary knowledge. This he did throughout all his [68] travels, till he had conquered every region in the Eaſt. Nor was it in theſe parts only, that he ſhewed himſelf ſo beneficent a conqueror; but over all the habitable [69] world. The account

[67] Διονυσθ απογονες Οξυδρακας. Strabo. L. 15. p. 1008. The Tyrians laid the ſame claim to him. Τον Διονυσον Τυριοι νομιζουσιν ἑαυτων ειναι. Achill. Tatius. L. 2. p. 67. So did likewiſe the Cretans, and the people of Naxos. Some of the Libyans maintained, that he was educated in the grotto of the Nymphs upon the river Triton. Diodor. Sic. L. 3. p. 202. 203. Concerning Dionuſus the benefactor, ſee Arrian. Hiſt. Ind. P. 321.

Of his coming to India from the weſt. Philoſtratus. L. 2. p. 64. Επηλυτον αυτον Ασσυριοι.

[68] Of his travels, ſee Strabo. L. 15. p. 1008.

[69] Τον δ' ουν Διονυσον, επελθοντα μετα στρατοπεδθ πασαν την οικουμενην, διδαξαι την φυτειαν τθ αμπελθ. Diodor. Sic. L. 3. p. 197.

Και προ Αλεξανδρθ, Διονυσθ περι πολλος λογος κατεχει, ὡς και τθτθ στρατευσαντος ες Ινδθς. Arrian. Hiſt. Indic. P. 318.

given

given by the Egyptians is conſonant to that of the Indians: only they ſuppoſe him to have been of their own country; and to have ſet out by the way of Arabia and the Red Sea, till he arrived at the extremities of the Eaſt. He travelled alſo into [70] Lybia, quite to the Atlantic; of which performance Thymætes is ſaid to have given an account in an ancient Phrygian poem. After his Indian expedition, which took him up three years, he paſſed from Aſia by the Helleſpont into Thrace, where Lycurgus withſtood him, and at laſt put him to flight. He came into Greece; and was there adopted by the people, and repreſented as a native of their country. He viſited many places upon the Mediterranean; eſpecially Campania, and the coaſt of Italy, where he was taken priſoner by the Hetrurian pirates. Others ſay, that he conquered all [71] Hetruria. He had many attendants; among whom were the Tityri, Satyri, Thyades, and Amazons. The whole of his hiſtory is very inconſiſtent in reſpect both to time and place. Writers therefore have tried to remedy this by introducing different people of the ſame name. Hence Dionuſus is multiplied into as many [72] perſonages as Hercules. His hiſtory was looked upon as very intereſting; and therefore was the chief theme of all the ancient [73] bards. His flight, ſtiled φυγη Διονυσε,

[70] Diodorus. L. 3. p. 204.

[71] Ινδες και Τυρρηνες λεγουσιν, ὡς κατεστρεψατο (Διονυσος). Ariſtid. Orat. in Dionuſ. P. 54.

[72] Cic. de Nat. Deor. L. 3. c. 23. Of the various places of his birth, ſee Diodorus Sic. L. 3. p. 200.

[73] Linus, Orpheus, Panopides, Thymætes, and Dionyſius Mileſius, Diodorus Sic. L. 3. p. 201.

was particularly [74] recorded. He was the ſame as Oſiris; and many of the later mythologiſts acknowledged this truth. Αιγυπτιοι μεν γαρ τον παρ' αυτοις θεον Οσιριν ονομαζομενον φασιν ειναι τον παρ' Ελλησι Διονυσον· τετον δε μυθολογεσιν επελθειν πασαν την οικεμενην—Ομοιως δε και τες Ινδες τον θεον τετον παρ' εαυτοις αποφαινεσθαι γεγονεναι. *The Egyptians,* ſays [75] Diodorus, *maintain that their God Oſiris is no other than the Dionuſus of Greece: And they farther mention, that he travelled over the face of the whole earth—In like manner the Indi aſſure us, that it is the ſame Deity, who was converſant in their* [76] *country.*

Dionuſus according to the Grecian mythology, is repreſented as having been twice born; and is ſaid to have had two fathers and two mothers. He was alſo expoſed in an [77] Ark, and wonderfully preſerved. The purport of which

[74] It was a common ſubject for Elegy. Plutarch. Iſis et Oſir.

Ποιησομεθα δε την αρχην απο Διονυσε, διο και παλαιον ειναι σφοδρα τετον, και μεγιςαις ευεργεσιαις κατατεθεισθαι τω γενει των ανθρωπων. Diodorus Sicul. L. 4. p. 210.

Λινον φασι τοις Πελασγικοις γραμμασι συνταξαμενον τας τε πρωτε Διονυσου πραξεις. Diodorus Sic. L. 3. p. 201.

[75] L. 4. p. 210.

Τον Οσιριν Διονυσον ειναι λεγεσιν. Herodot. L. 2. c. 42. c. 145.

[76] The Indians gave the ſame account of Dionuſus, as the Egyptians did of Oſiris. Πολιας τε οικησαι (Διονυσον) και νομες θεσθαι τησι πολεσιν, οινε τε δοτηρα Ινδοις γενεσθαι—και σπειρειν διδαξαι την γην, διδοντα αυτον σπερματα—ζοας τε υπ' αροτρω ζευξαι Διονυσον πρωτον—και θεες σεβειν ὅτι εδιδαξε Διονυσος—κτλ. Arrian. Hiſt. Indic. P. 321.

[77] Pauſan. L. 3. p. 272. As his rites came originally from Chaldea, and the land of Ur, he is in conſequence of it often ſtiled Πυριγενης, and Πυρισπορος. Strabo. L. 13. p. 932. Ελθε, μακαρ Διονυσε, ΠΥΡΙΣΠΟΡΕ, ταυρομετωπε. Orphic. Hymn. 44. V. 1.

hiſtories

hiſtories is plain. We muſt however for the moſt part conſider the account given of Dionuſus, as the hiſtory of the Dionuſians. This is twofold. Part relates to their rites and religion; in which the great events of the infant world, and the preſervation of mankind in general, were recorded. In the other part, which conſains the expeditions and conqueſts of this perſonage, are enumerated the various colonies of the people, who were denominated from him. They were the ſame as the Oſirians and Herculeans; all of one family, though under different appellations. I have ſhewn, that there were many places which claimed his birth; and as many, where was ſhewn the ſpot of his interment. Of theſe we may find ſamples in Egypt, Arabia, and India; as well as in Africa, Greece, and its iſlands. For the Grecians, wherever they met with a grot or a cavern ſacred to him, took it for granted that he was born there: and wherever he had a taphos, or high altar, ſuppoſed that he was there [78] buried. The ſame is alſo obſervable in the hiſtory of all the Gods.

From what has been ſaid we may perceive that the ſame hiſtory has been appropriated to different perſonages: and if we look farther into the annals of the firſt ages, we ſhall find more inſtances to the ſame purpoſe. It is ſaid of [79] Cronus, and Aſtarte, that they went over the whole earth; diſpoſing of the countries at their pleaſure, and doing good where-

[78] There was a cavern, where they ſuppoſed him to be buried, at Delphi, παρα χρυσεῳ Απολλωνι. Cyril contra Jul. P. 342.

[79] Κρονος περιεων την οικουμενην. Sanchoniath. apud Euſeb. Præp. Evang. L. 1 c. 10. P. 38.

ever they came. Cronus in conſequence of it is repreſented as an univerſal [80] benefactor; who reclaimed men from their ſavage way of life, and taught them to paſs their days in innocence and truth. A like account is given of Ouranus, the great king of the [81] Atlantians, who obſerving mankind in an unſettled and barbarous ſtate, ſet about building cities for their reception; and rendered them more humane and civilized by his inſtitutions and laws. His influence was very extenſive; as he is ſuppoſed to have had the greater part of the world under his rule. All this, and what was above done by Cronus and Aſtarte, the Grecians attributed to Apollo and Themis. Strabo mentions from the hiſtorian Ephorus, that the oracle at Delphi was founded by theſe two [82] deities at the time, when Apollo was going over the world doing good to all mankind. He taught the nations, where he came, to be more [83] gentle and humane in their manners; and to abſtain from their wild fruits, and foul banquets: affording them inſtructions how to improve themſelves by cultivation.

Some of theſe perſons are mentioned as proceeding in a

[80] Τον μεν ουν Κρονον οντα πρεσβυτατον βασιλεα γενεσθαι· και τους καθ' ἑαυτον ανθρωπους εξ αγριᾳ διαιτης εις βιον ἡμερον μεταστησαι, και δια τουτο αποδοχης μεγαλης τυχοντα πολλους επελθειν της οικουμενης τοπους· εισηγησασθαι δε πασι την τε δικαιοσυνην και την ἁπλοτητα της ψυχης. Diodorus Sicul. L. 5. p. 334.

[81] Ουρανον—τους ανθρωπους σποραδην οικουντας συναγαγειν εις πολεως περιβολον, και της μεν ανομιας και θηριωδους βιου παυσαι—κατακτησασθαι δε αυτον της οικουμενης την πλειστην. Diodorus Sicul. L. 3. p. 189.

[82] Απολλωνα μετα Θεμιδος, ωφελησαι βουλομενον το γενος ἡμων· ειτα την ωφελειαν ειπων, ὁτι εις ἡμεροτητα προκαλειτο. Strabo. L. 9. p. 646.

[83] Καθ' ὁν χρονον Απολλωνα την γην επιοντα ἡμερουν τους ανθρωπους απο τε των ανημερων καρπων και θηρων. Ibid.

pacific

pacific manner: but theſe peregrinations in general are repreſented as a proceſs of war; and all that was effected, was ſuppoſed to have been by conqueſt. Thus Oſiris, Hercules, Perſeus, Dionuſus, diſplayed their benevolence ſword in hand: and laid every country under an obligation to the limits of the earth. The like is ſaid of Zeuth, the Zeus of Greece, who was an univerſal conqueror and benefactor: [84] Τον Δια κυριον γενομενον των ὁλων επελθειν ἁπασαν την οικεμενην, ευεργετευντα το γενος των ανθρωπων· διενεγκειν δε αυτον και σωματος ῥωμη και ταις αλλαις ἁπασαις αρεταις, και δια τετο ταχυ κυριον γενεσθαι τε συμπαντος κοσμε. *Zeus* (or Jupiter) *having got the intire ſupremacy marched over the whole earth, benefiting mankind wherever he came. And as he was a perſon of great bodily ſtrength, and at the ſame time had every princely quality, he very ſoon ſubdued the whole world.*

No mention is made of any conqueſts atchieved by Orus: and the reaſon is, becauſe he was the ſame as Oſiris. Indeed they were all the ſame perſonage: but Orus was more particularly Oſiris in his ſecond ſtate; and therefore repreſented by the ancient Egyptians as a child. What is omitted by him, was made up by his immediate ſucceſſor Thoules; who like thoſe, who preceded, conquered every country, which was inhabited. [85] Ειτα Οσιρις, μεθ' ὁν Ωρος,

[84] Diodorus Sicul. L. 3. p. 195.

The wanderings of Iſis and Iöna relate to the ſame hiſtory: as do likewiſe thoſe of Cadmus.

[85] Euſebii Chron. P. 7. l. 37.

και μετα αυτον Θωλης, ὁς και ἑως τȣ ωκεανȣ πασαν την γην παρειληφεν. *After him* (that is, Söus, or Soſis,) *came Oſiris; and then Orus: to whom ſucceeded Thoules, who conquered the whole earth quite to the ocean.* The like hiſtory is given of him by [86] Suidas, and by the author of the [87] Chronicon Paſchale.

Theſe accounts I have collated, and brought in ſucceſſion to one another; that we may at a view ſee the abſurdity of the hiſtory, if taken in the common acceptation. And however numerous my inſtances may have been, I ſhall introduce other examples before I quit the ſubject. I muſt particularly ſpeak of an Egyptian hero, equally ideal with thoſe abovementioned; whoſe hiſtory, though the moſt romantic and improbable of any, has been admitted as credible and true. The perſon to whom I allude, is the celebrated Seſoſtris. Moſt of the ancient hiſtorians ſpeak of his great atchievements; and the moſt learned of the modern chronologiſts have endeavoured to determine his æra, and point out the time of his reign. But their endeavours have been fruitleſs; and they vary about the time when he lived not leſs than a thouſand years: nay, ſome differ even more than this in the æra, which they aſſign to him.

[86] Θωλις. Ὁυτος ἐβασιλευσε πασης Αιγυπτȣ, και ἑως ωκεανȣ· και μιαν των εν αυτῳ νησων εκαλεσεν απο τȣ ιδιȣ ονοματος Θωλιν. Suidas.

[87] Μετα Οσιριν ἐβασιλευσεν Ορος· και μετα τον Ορον ἐβασιλευσε Θωλις, ὁς τις παρελαβε μετα δυναμεως τινος πασαν την γην ἑως τȣ ωκεανȣ. Chron. Paſch. P. 46.

He is mentioned by Cedrenus. Θωλης, ὁς και ἑως τȣ ωκεανȣ πασαν την γην παρειληφεν. P. 20.

SESOSTRIS.

AMONG the writers, who have written concerning this extraordinary perſonage, Diodorus Siculus is the moſt uniform and full; and with his evidence I will begin my account. He [1] informs us, that, when this prince was a youth, he was intruſted by his father with a great army. He upon this invaded Arabia: and though he was obliged to encounter hunger and thirſt in the wilds, which he traverſed; yet he ſubdued the whole of that large tract of country. He was afterwards ſent far into the weſt; where he conquered all the regions of Lybia, and annexed great part of that country to the kingdom of Egypt. After the death of his father he formed a reſolution to ſubdue all the nations upon earth. Accordingly having ſettled every thing at home, and appointed governors to each province, he ſet out with an army of ſix hundred thouſand foot, and twenty-four thouſand horſe, and twenty-ſeven thouſand armed chariots. With theſe he invaded the Ethiopians to the ſouth; whom he defeated and made tributaries to Egypt. He then built a fleet of ſhips upon the Red ſea: and he is recorded as the firſt perſon, who conſtructed veſſels fit for diſtant navigation. With theſe by means of his generals he ſubdued all the ſea-coaſt of Arabia, and all the coaſt upon the ocean as far as India. In the mean time he marched in perſon with a puiſſant army by land, and conquered the whole

[1] Diodorus Sicul. L. 1. p. 49.

continent

continent of Aſia. He not only overran the countries, which Alexander afterwards invaded; but croſſed both the Indus, and the Ganges; and from thence penetrated to the eaſtern ocean. He then turned to the north, and attacked the nations of Scythia; till he at laſt arrived at the Tanäis, which divides Europe and Aſia. Here he founded a colony: leaving behind him ſome of his people, as he had juſt before done at [2] Colchis. Theſe nations are ſaid to the laſt to have retained memorials of their original from Egypt. About the ſame time Aſia Minor, and moſt of the iſlands near it, fell into his hands. He at laſt paſſed into [3] Thrace, where he is ſaid to have been brought into ſome difficulties. He however perſiſted, and ſubdued all the regions of Europe. In moſt of theſe countries he erected pillars with hieroglyphical inſcriptions; denoting that theſe parts of the world had been ſubdued by the great Seſoſtris, or, as [4] Diodorus expreſſes his name, Seſooſis. He likewiſe erected ſtatues of himſelf, formed of ſtone, with a bow and a lance: which ſtatues were in length four cubits and four palms, according to the dimenſions of his own height and ſtature. Having thus finiſhed his career of [5] victory, he returned laden with ſpoils

[2] See Apollon. Argonaut. L. 4. v. 277. and Herodot. L. 2. c. 102. Syncellus. P. 59, 60.

[3] Diodorus Sicul. above. He was near loſing his whole army.

[4] Την δε την χωραν ὁπλοις κατεςρεψατο τοις ἑαυτε Βασιλευς Βασιλεων, και Δεσποτης Δεσποτων Σεσωσις. Diodor. Sicul. ibid.

[5] He paſſed through all Ethiopia to the Cinnamon country. Strabo. L. 17. p. 1138. This muſt be Indica Ethiopia, and the iſland Seran-Dive. Hence came Cinnamon: here were ςηλαι και επιγραφαι.

Venit ad occaſum, mundique extrema Seſoſtris. Lucan. L. 10. v. 276.

to

to Egypt, after an abſence of [6] nine years; which is one year leſs, than was attributed to the expeditions of Hercules.

The detail given by this hiſtorian is very plain and preciſe: and we proceed very regularly and minutely in a geographical ſeries from one conqueſt to another: ſo that the ſtory is rendered in ſome degree plauſible. But we may learn from Diodorus himſelf, that little credit is to be paid to this narration, after all the pains he may have taken to win upon our credulity. He ingenuouſly owns, that not only the Grecian writers, but even the prieſts of Egypt, and the bards of the ſame country, varied in the accounts, which they gave of this hero; and were guilty of great inconſiſtence. It was therefore his chief labour to collect what he thought moſt credible, and what appeared moſt conſonant to the memorials in Egypt, which time had ſpared: [7] Τα πιθανωτατα, και τοις ὑπαρχουσιν ετι κατα την χωραν σημειοις τα μαλιστα συμφωνουντα διελθειν. But, as theſe memorials conſiſted chiefly in hieroglyphics, I do not ſee how it was poſſible for Diodorus to underſtand, what the bards and prieſts could not decipher. The adjuſtment of this hiſtory, had it been practicable, ſhould have been the work of a native Egyptian, and not of a perſon either from Greece, or Sicily. This

[6] Σεσωστρις ετη μη, ὁς ἁπασαν εχειρωσατο την Ασιαν εν ενιαυτοις ενιεα. Syncellus. P. 59.

Some make him advance farther, and conquer all Europe: ὁμοιως ὑπεταξε και την Ασιαν πασαν, και ΤΗΝ ΕΥΡΩΠΗΝ, και την Σκυθιαν, και την Μυσιαν. Chron. Paſch. P. 47. Herodotus thinks that he did not proceed farther than Thrace. L. 2. c. 103.

[7] Diodorus Sicul. L. 1. p. 49.

writer

writer afterwards mentions the mighty [8] works of Seſoſtris upon his return into Egypt: the temples, which he built, and the great entrenchments, which he made to the eaſt, to guard the country from the Arabians: and having enumerated the whole of his actions, he concludes with an ingenuous confeſſion, that [9] little could be obtained that was preciſely true. He has without doubt culled the moſt probable atchievements of this hero; and coloured and arranged them to the beſt advantage: yet they ſtill exceed belief. And if after this care and diſpoſition they ſeem incredible, how would they appear in the garb, in which he found them? Yet the hiſtory of this perſonage has been admitted as credible by the moſt learned [10] writers and chronologiſts: though, as I before mentioned, they cannot determine the æra of his reign within a thouſand years. Sir John Marſham and Sir Iſaac Newton ſuppoſe him to have been the Seſac of the ſcriptures; and conſequently bring his reign down to the time of Rehoboam king of Judah. But the only reaſon for this, as far as I can perceive, ſeems to be, that Seſoſtris is repreſented as a great conqueror; and Seſac is preſumed from his large [11] army

[8] Of all the great actions of Seſoſtris, ſee Marſham. Can. Chron. Sec. 14. p. 354.

[9] Περι δε τουτων το μεν αληθες εκθεσθαι μετ' ακριβειας ου ῥαδιον. Diodorus Sicul. L. 1. p. 52.

[10] Sir John Marſham's Can. Chron. Sec. 14. P. 354.

Sir Iſaac Newton's Chronology. P. 217.

[11] 1 Kings. C. 14. v. 25, 26. *And it came to paſs, that in the fifth year of king Rehoboam Shiſhak king of Egypt came up againſt Jeruſalem (becauſe they had tranſgreſſed againſt the Lord); with twelve hundred chariots, and threeſcore thouſand horſemen; and the people were without number, that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.* 2 Chron. c. 12. v. 2, 3.

to have been ſo likewiſe. But there is nothing more ſaid of Seſac, than that he formed a plan of conquering the king of Judah; and accordingly came wtih the army before mentioned, to put his deſign in execution. But the [12] capital being delivered into his hands without the leaſt reſiſtance, and the king intirely ſubmitting himſelf to his will; he contented himſelf with the rich plunder, which he found, and which he carried away at his departure. We may alſo infer from the ſervitude, to which the people of Judah were reduced, that he impoſed upon them ſome future contributions. This is the whole of the hiſtory of Seſac, or Shiſhak: by whom no other expedition was undertaken that we know of: nor is there mention made upon record of a ſingle battle which he fought. Yet from a notion that Seſac was a great warrior, he is made the ſame as Seſoſtris: and the age of the latter is brought down very many centuries beneath the æra, to which the beſt writers have adjudged it. When we differ from received tradition, we ſhould not paſs over in ſilence what is ſaid on the contrary part; but give it at large, and then ſhew our reaſons for our departure from it. I have taken notice of the ſuppoſed conquerors of the earth: and among them of the reputed deities of Egypt, who came under the names of Oſiris, Perſeus, Thoules, &c. Theſe are ſuppoſed, if they ever exiſted, to have lived in the firſt ages of the world, when Egypt was in its infant ſtate: and Seſoſtris is made one of their number. He is by ſome placed after Orus; by others after Thoules; but ſtill re-

[12] Παραλαβων δε Σουσακος αμαχητι την πολιν. Joſeph. Antiq. L. 8. c. 10.

ferred to the firſt ages. He is repreſented under the name of Sethos, [13] Sethoſis, Seſooſis, Seſonchoſis, Seſoſtris; but the hiſtory, with which theſe names are accompanied, ſhews plainly the identity of the perſonage. Euſebius in reckoning up the dynaſty of kings, who reigned after Hephaiſtus or Vulcan, mentions them in the following order: [14] *Then ſucceeded his ſon Helius; after him Soſis, then Oſiris, then Orus, then Thoules, who conquered the whole earth to the ocean; and laſt of all Seſoſtris.* The [15] Scholiaſt upon Apollonius Rhodius calls him Seſonchoſis; and places him immediately after Orus, and the third in ſucceſſion from Oſiris: giving at the ſame time an account of his conqueſts. He adds that he was the perſon whom Theopompus called Seſoſtris. The ſame Scholiaſt quotes a curious paſſage from Dicæarchus, in which Seſonchoſis maintains the ſame rank, and was conſequently of the higheſt antiquity. [16] *Dicæarchus in the firſt book of his hiſtory mentions, that immediately after the reign of Orus, the ſon of Iſis and Oſiris, in Egypt, the government devolved to Seſonchoſis: ſo that from the time of Seſonchoſis to Nilus were two thouſand years.* Cedrenus [17] calls him Seſoſtris; and mentions him after Oſiris, and Orus, and

[13] Sethoſis of Joſephus contra Apion. L. 1. p. 447.

[14] Euſeb. Chron. P. 7. l. 43. Θελης μετα δε τουτον Σεσωστρις.

[15] Σεσογχωσις, Αιγυπτια πασης βασιλευς μετα Ωρον της Ισιδος και Οσιριδος παιδα, την μεν Ασιαν ὁρμησας πασαν κατεστρεψατο, ὁμοιως δε τα πλειστα της Ευρωπης. Θεοπομπος δε εν τριτω Σεσωστριν αυτον καλει. Schol. in Apollon. Argonaut. L. 4. v. 272.

[16] Δικαιαρχος εν πρωτω, μετα τον Ισιδος και Οσιριδος Ωρον, βασιλεα γεγονεναι Σεσογχωσιν λεγει· ὡστε γεγεσθαι απο της Σεσογχωσιδος βασιλειας μεχρι της Νειλου ετη δισχιλια. Schol. in Apollon. Argonaut. ibid.

[17] Cedrenus. V. 1. p. 20. Oſiris, Orus, Thoules, Seſoſtris.

Thoules;

Thoules; which laſt was by the above writer omitted. Οσιρις. Ωρος. Θωλης. μετα δε τουτον Σεσωστρις. The author of the Chronicon Paſchale makes Orus to have been ſucceeded by the ſame perſonage, as is mentioned above, whom he calls Thoulis; and next to him introduces Seſoſtris. He relates all his great conqueſts; and gives us this farther information, that this prince was the firſt of the line of Ham, who reigned in Egypt: in other words, he was the firſt king of the country. [18] Εν τουτοις μετα ταυτα χρονοις εβασιλευε των Αιγυπτιων πρωτος εκ της φυλης ΤΟΥ ΧΑΜ [19] Σεσωστρις. Ariſtotle ſpeaks of Seſoſtris; but does not determine the time of his reign on account of its great antiquity. He only ſays that it was long before the age of [20] Minos, who was ſuppoſed to have reigned in Crete. Apollonius Rhodius, who is thought to have been a native of Egypt, ſpeaks of the great actions of this prince; but mentions no name: not knowing, I imagine, by which properly to diſtinguiſh him, as he was repreſented under ſo many. He however attributes to him every thing which is ſaid of [21] Seſoſtris; particularly the ſettling a Colony at Colchis,

[18] Succeeded by Φαραω. Chron. Paſch. P. 48.

[19] Joannes Antiochenus has borrowed the ſame hiſtory, and calls this king Soſtris. Εβασιλευσεν Αιγυπτιων πρωτος εκ της φυλης τω Χαμ Σωστρις. P. 28. He adds, that Soſtris, or Seſoſtris, lived in the time of Hermes, Ἑρμης ὁ τρισμεγιστος Αιγυπτιος. He was ſucceeded by Pharaoh, πρωτος, the firſt of the name. Ibid. Herodotus calls him Pheron, and Pherona. L. 2. c. 111.

[20] Πολυ υπερτεινει τοις χρονοις την Μινω βασιλειαν ἡ Σεσωστριος. Politic. L. 7. c. 10.

[21] Apollon. Argonaut. L. 4. v. 272. Ενθεν δη τινα φασι—Σεσογχωσις, Αιγυπτω πασης βασιλευς—Θεσπομπος δε εν τριτῳ Σεσωστριν αυτον καλει. Schol. ibid.

Pege-

chis, and building innumerable cities in the countries, which he traverſed:

μυρια δ' αςη
Νασσατ' εποιχομενος.

He repreſents him as conquering all Aſia and Europe; and this in times ſo remote, that many of the cities, which he built, were in ruins before the æra of the Argonauts.

From what has been ſaid, we may perceive that if ſuch a perſon as Seſoſtris had exiſted, his reign muſt have been of the earlieſt date. He is by ſome repreſented as ſucceeding Thoules: according to others he comes one degree higher, being introduced after [22] Orus, who in the catalogue of Panodorus is placed firſt of the Demigods, that reigned in Egypt; but by [23] Herodotus is ranked among the deities. According to Dicæarchus the reign of Seſoſtris was two thouſand five hundred years before Nilus: and the reign of the latter was four hundred and thirty-ſix years before the firſt Olympiad. I do not place the leaſt confidence in theſe computations; but would only ſhew from them that the perſon ſpoken of muſt be referred to the mythic age, to the æra of the Demigods of Egypt. Some of theſe evidences are taken notice of by Sir John [24] Marſham; who

Περι δε των χρονων, καθ' ὁς εγενετο Σεσογχωσις, ὁ μεν Απολλωνιος τȣτο μονον φησι, πολυς γαρ αδην απενηνοθεν αιων. Schol. ibid.

Lycophron ſpeaks of Apollo Ζωςηριος, and a promontory Ζωςηριον, εν ᾡ ἱερον Ζωςηριȣ Απολλωνος. Schol. ad V. 1278.

[22] Schol. Apollon. L. 4. v. 272. Syncellus joins him with Serapis. P. 91.

[23] Herodotus. L. 2. c. 144.

Ουπω τειρεα παντα κ. τ. λ. Apollon. Argonaut. L. 4. v. 261. See the whole, and Schol. ibid.

[24] Canon. Chronic. Sec. 10. P. 238. 239.

cannot

cannot extricate himſelf from the difficulties, with which his ſyſtem is attended. He has taken for granted, that Seſoſtris and Seſonchoſis are the Seſac of the Scriptures; though every circumſtance of their hiſtory is repugnant to that notion. [25] *I know not*, ſays he, *what to make of this Seſonchoſis; who is repreſented as five thouſand years before Menes, and who is referred to the time of the Demigods.* In another place: *Seſoſtris, who is in the twelfth Dynaſty of Africanus, and whoſe æra extends higher, than the Canon of Euſebius reaches, reigned according to Scaliger's computation in the 1392d year of the Julian Period. By this calculation Seſoſtris is made prior to Seſoſtris; and this too by no leſs than 2355 years: for it is manifeſt, as I will ſhew from Scripture, that Seſoſtris undertook his expedition into Aſia, and got poſſeſſion of Jeruſalem in the 3747th year of the Period abovementioned.* What is ſaid in the ſacred writings, I have taken notice of before. Not a word occurs about Seſoſtris, nor of any ſuch Aſiatic expedition. I am obliged to ſay, that through the whole of this learned writer's proceſs, inſtead of a proof, we find nothing elſe but the queſtion begged, and ſome inferences of his own in conſequence of this aſſumption. He indeed quotes the authority of Ma-

[25] Quis igitur Seſonchoſis ille, qui, Menen antevertens annis amplius 5000, inter Semideos locum habere videatur? Marſham. Canon Chronic. Sec. 10. p. 238.

Seſoſtris in XII. Africani Dynaſtiâ (quæ Euſebiani Canonis epocham antevertit) ex Scaligeri calculis regnavit anno Per. Jul. 1392: quo ratiocinio Seſoſtris factus eſt annos 2355 ipſo Seſoſtre ſenior. Nam ex S. literis (ſuo loco) apparebit, Seſoſtrim expeditionem ſuſcepiſſe in Aſiam, et Hieroſolyma cepiſſe Anno Per. Jul. 3747. Ibid. P. 239.

nethon

nethon from Joſephus, to prove that the great actions of Seſoſtris were the ſame as were performed by Seſac. But Manethon ſays no ſuch thing: nor does Joſephus attribute any ſuch exploits to Seſac: but expreſsly ſays more than once, that Seſac, and Seſoſtris were two different [26] perſons. It is no where ſaid of Seſac, that he made an expedition into Aſia; much leſs that he conquered it, as is ſuppoſed of Seſoſtris. Seſac went up againſt Jeruſalem, and took it, αμαχητι, without meeting with any oppoſition. Upon this he departed, and carried with him the treaſures, which he had there ſeized: in other words, he went home again. There is not the leaſt mention made of his invading [27] Samaria, or the country about Libanus, and Sidon; or of his marching to Syria: all which made but a ſmall part of the great Continent, called in after-times Aſia: much leſs did he viſit the countries of the Aſſyrians, and Babylonians; or the regions of Elam and the Medes. All this, and much more he muſt have done, to have come up to the character, to which they would fain entitle him.

I will not enter into any farther diſcuſſion of the great conqueſts attributed to this ſuppoſed monarch Seſoſtris. They are as ideal as thoſe of Seſac, and ſufficiently confute themſelves. Firſt Oſiris is ſaid to have conquered the whole earth: then Zeus, then Perſeus, then [28] Hercules,

[26] Antiq. L. 8. c. 10. p. 449. and 450.

[27] He came meerly as a confederate to Jeroboam, in favour of the kingdom of Iſrael; and his intention was to ruin Judah: but his cruel purpoſe was averted by the voluntary ſubmiſſion both of the king and people; and by the treaſures they gave up to him, which were the purchaſe of their ſecurity.

[28] Hercules is ſaid to have commanded the armies of Oſiris. Diodorus Sicul. L. 1. p. 15.

all

all nearly of the ſame degree of antiquity, if we may believe the beſt Mythologiſts. Myrina comes in for a ſhare of conqueſt in the time of Orus. After her Thoules ſubdues the whole from the Eaſtern Ocean, to the great Atlantic: and as if nothing had been performed before, Seſoſtris immediately ſucceeds, and conquers it over again. [28] Herodotus informs us, as a token of theſe victories, that Seſoſtris erected pillars and obeliſks with emblematical inſcriptions: and that he ſaw ſome of them in Phrygia, and in other countries, which had been conquered. He without doubt ſaw pillars: but how did he know for certain, by whom they were erected? and who taught him to interpret the ſymbols? Pauſanias takes [29] notice of a coloſſal ſtatue in the Thebäis, and ſays that the hiſtory given of it was not ſatisfactory. He tells us, that it ſtood near the Syringes, in upper Egypt; and he viewed it with great admiration. It was the figure of a man in a ſitting poſture; which ſome ſaid was the repreſentation of Memnon the Ethiopian: others maintained, that it was the ſtatue of Phamenophis: and others again, that it related to Seſoſtris. There were here emblems, and ſymbols; yet a diverſity of opinions. I want therefore to know, how Herodotus could interpret in Phrygia, what a native could not decipher in Egypt. The ſame queſtion may be aſked about the people of Syria, a-

[28] L. 2. c. 106. Concerning the interpretation of theſe emblems, ſee Joan Pierii Hieroglyph. L. 34. c. 20.

[29] Pauſan. L. 1. P. 101. The Statue remains to this day. In like manner it was reported that Dionuſus raiſed Pillars. Strabo. L. 3. p. 260.

Ενθα τε και Στηλαι Θηβαιγενεος Διονυσου. Dionys. Perieg. V. 623.

Hercules erected the like. All which was done by people ſtiled Dionyſians and Herculeans.

mong whom were obeliſks attributed to the ſame perſon. How came they to be ſo determinate about an Egyptian work; when people of that country in the ſame circumſtances were ſo utterly at a loſs? the whole undoubtedly was matter of ſurmiſe. I ſhall not therefore ſay any thing more of Seſoſtris; as I muſt again ſpeak of him, when I come to the kings of Egypt.

If we compare the above hiſtories, we may perceive that they bear a manifeſt ſimilitude to one another; though they are attributed to different perſons. They contain accounts of great atchievements in the firſt ages: in effecting which theſe ancient heroes are repreſented as traverſing immenſe regions, and carrying their arms to the very limits of the known world: the great Tartarian ocean to the eaſt, and the Atlantic weſtward, being the boundaries of their travel. Some of them ſeem to have been of the ſame age; and to have carried on theſe conqueſts at nearly the ſame time: and thoſe, whoſe æra may poſſibly differ, have this in common with the others; that they viſit the ſame countries, march for the moſt part by the ſame rout; and are often joined by the ſame allies, and are followed by the like attendants. They are in general eſteemed benefactors, wherever they go: and carry the ſciences with them, as well as their religious rites; in which they inſtruct the natives in different parts of the world. Theſe are to be ſure noble occurrences; which however could not poſſibly have happened, as they are repreſented above. It is not to be ſuppoſed, that any perſon in thoſe early ages, or in any age, could go over ſuch a tract of country; much leſs that he ſhould

ſhould ſubdue it. It is ſtill more improbable, that ſuch extenſive conqueſts ſhould be ſo immediately repeated: and that they ſhould in ſome inſtances be carried on by different people at nearly the ſame time. They, who ſpeak of mighty empires being founded in thoſe early days, know little of true hiſtory; and have formed a very wrong judgment of the politics, which then univerſally prevailed. The whole earth, as far as we can learn, was divided into little coördinate ſtates: every city ſeems to have been ſubſervient to its own Judge and Ruler, and independent of all others. In the land of [30] Canaan thirty-one kings were ſubdued by Joſhua, between Jordan and the ſea: and ſome were ſtill left by him unconquered. In thoſe days, ſays the learned Marſham, quot urbes, tot regna. The like was for many ages after obſervable in Greece, as well as in Latium, Samnium, and Hetruria. A powerful enemy made Egypt unite under one head: and the neceſſities of the people in a time of dearth ſerved to complete that ſyſtem. The Iſraelites too, when ſettled in Canaan, formed a large kingdom. Excepting theſe two nations we know of none of any conſiderable extent, that were thus united. The [31] Syrians and the Philiſtim were in ſeparate ſtates, and under different governors. The kingdoms of Nineve and Babylonia conſiſted each of one mighty city, with its environs; in which were perhaps included ſome ſubordinate villages. They were properly walled [32] Provinces: and the inhabitants were

[30] Joſhua. C. 12. v. 24. Adonibezek had threeſcore and ten vaſſal princes at his feet; if the head-man of every village may be ſo called. Judges. C. 1. v. 7.

[31] Benhadad of Damaſcus was attended with thirty-two kings, when he invaded Samaria. 1 Kings. C. 20. v. 1.

[32] The people plowed, and ſowed, and had fruits, and paſtures, within their walls.

in a ſtate of reſt for ages. The Aſſyrian did not till about ſeven hundred years before Chriſt, begin to contend for dominion, and make acquiſition of territory: and we may form a judgment, from what he then [33] gained, of what he was poſſeſſed before. The cities Hala, Habor, Haran in Meſopotamia, with Carchemiſh upon the Euphrates, were his firſt conqueſts: to theſe he added the puny ſtates Ina, Iva, and Sepharvaim upon the ſame river. He then proceeded to Hamath, Damaſcus, and other cities of Syria; and at laſt came to Samaria. The line of conqueſt points out the rout, which he took; and ſhews that there were in Meſopotamia numberleſs little ſtates, independent of Babylon and Nineve, though in their immediate vicinity. Conſequently the notion of the extent, dominion, and antiquity of thoſe Monarchies, as delivered by Cteſias and others, is intirely void of truth. The conqueſts likewiſe of thoſe Heroes and Demigods, who are made coeval with the ſuppoſed foundations of thoſe Monarchies, muſt be equally groundleſs. To ſay the truth, the very perſonages are ideal, and have been formed out of the titles of the Deity: and the hiſtory, with which they are attended, related not to conqueſt, but to peregrinations of another nature; to Colonies, which went abroad, and ſettled in the countries mentioned. The Ancients, as I have repeatedly ſaid, have given to a perſon, what related to a people: and if we make this ſmall allowance, the hiſtory will be found in great meaſure true.

[33] 2 Kings. C. 17. v. 6. and C. 18. v. 11. and v. 34. Iſaiah. C. 10. v. 9. C. 37. v. 13.

NINUS

NINUS and SEMIRAMIS.

HAVING given an account of the mythic heroes of Egypt, I think it neceſſary to ſubjoin an hiſtory of two others of the like ſtamp, who have made no leſs figure in the annals of Babylon and Aſſyria. The perſons, to whom I allude, are Ninus and Semiramis; whoſe conqueſts, though they did not extend ſo far as thoſe above, are yet alike wonderful, and equally groundleſs. It is ſaid of Ninus, that he was the *firſt king of* [1] *Aſſyria*: and being a prince of great power, he made war on his neighbours the Babylonians, whom he conquered. He afterwards invaded the Armenians; whoſe king Barſanes, finding himſelf much inferior to his adverſary, diverted his anger by great preſents, and a voluntary [2] ſubmiſſion. The next object of his ambition was Media, which he ſoon ſubdued; and getting Phanius, the king of the country, into his hands, together with his wife and ſeven children, he condemned them all to be crucified. His hopes being greatly raiſed by this ſucceſs, he proceeded to reduce all the nations to his obedience between the Tanaïs and the Nile: and in ſeventeen years he made ſo great a progreſs, that, excepting Bactria, all Aſia ſubmitted to him as far as the river Indus. In the ſeries of conquered countries Cteſias enumerates Egypt, Phenicia, Coile Syria, Cilicia, Pamphylia, Lycia, Caria, Phrygia, Myſia, Lydia, Cappadocia,

[1] Diodorus Sicul. L. 2. p. 90.
[2] Diodorus Sicul. L. 2. p. 91.

padocia, and the nations in Pontus, and thoſe near the Tanaïs. To theſe are added the Dacians, Hyrcanians, Derbicians, Carmanians, Parthians, with all Perſis and Suſiana, and the numerous nations upon the Caſpian ſea. After theſe notable actions he laid the foundation of the great city Nineve; which by miſtake is ſaid to have been built upon the banks of the [3] Euphrates. His laſt expedition was againſt the Bactrians: at which time he firſt ſaw Semiramis, a woman of uncommon endowments, and great perſonal charms. He had an army which amounted to ſeven millions of foot, and two millions of horſe, with two hundred thouſand chariots with ſcythes. For the poſſibility of which circumſtances Diodorus tries to account in favour of the hiſtorian, from whom he borrows. By the conduct of Semiramis the Bactrians are ſubdued; and Ninus takes the capital of the country: upon which in return for her ſervices he makes Semiramis his queen. Not long after he dies, leaving only one ſon by this princeſs, who was called Ninyas.

The hiſtory of Semiramis is variouſly related by different authors. Some make her a native of Aſcalon; and ſay that ſhe was expoſed in the deſert, and nouriſhed by pigeons. She was in this ſituation diſcovered by a ſhepherd named Simma. He bred her up, and married her to Menon; whom ſhe deſerted for Ninus. During her ſon's minority ſhe aſſumed the regal ſtate: and the firſt work which ſhe undertook, was the interment of her huſband. She accordingly buried him with great ſplendor; and raiſed over him a

[3] Diodorus Sicul. L. 1. p. 92.

mound

mound of earth, no leſs than a mile and a quarter high, and proportionally wide at bottom: after which ſhe built Babylon. This being finiſhed, ſhe made an expedition into Media; and wherever ſhe came left memorials of her power and munificence. This was effected by erecting vaſt ſtructures, forming lakes, and laying out gardens of great extent; particularly in Chaonia and Ecbatana. In ſhort ſhe levelled hills, and raiſed [4] mounds of an immenſe height, which retained her name for ages. After this ſhe invaded Egypt, and conquered Ethiopia, with the greater part of Libya: and having accompliſhed her wiſh, and there being no enemy to cope with her, excepting the people of India, ſhe reſolved to direct her forces towards that quarter. She had an army of three millions of foot, five hundred thouſand horſe, and one hundred thouſand chariots. For the paſſing of rivers, and engaging with the enemy by water, ſhe had procured two thouſand ſhips to be ſo conſtructed, as to be taken to pieces for the advantage of carriage: which ſhips were built in Bactria by experienced perſons from Phenicia, Syria, and Cyprus. With theſe ſhe entered into a naval engagement with Strabrob ates king of India; and at the firſt encounter ſunk a thouſand of his ſhips. Upon this ſhe built a bridge over the river Indus, and penetrated into the heart of the country. Here Strabrobates engaged her; but being

[4] Αυτη μεν απεδεξατο χωματα ανα το πεδιον εοντα αξιοθεητα. Herod. L. 1. c. 184.

Such χωματα were raiſed by the Amonians in all places where they ſettled, called ταφοι.

Four ſuch were in Troas. Εισι μεν εν λοφοι τεττορες, Ολυμπιοι καλεομενοι. Strabo. L. 10. p. 720. There were ſuch alſo of the Amazons in Mauritania.

deceived

deceived by the numerous appearance of her elephants at firſt gave way. For being deficient in thoſe animals ſhe had procured the hides of three thouſand black oxen; which being properly ſewed, and ſtuffed with ſtraw, formed an appearance of ſo many elephants. All this was done ſo naturally, that the real animals could not ſtand the ſight. But this ſtratagem being at laſt diſcovered, Semiramis was obliged to retreat, after having loſt a great part of her [5] army. Soon after this ſhe reſigned the government to her ſon Ninyas, and died. According to ſome writers, ſhe was ſlain by his hand.

The hiſtory of Ninus and Semiramis, as here repreſented, is in great meaſure founded upon terms, which have been miſconſtrued; and theſe fictions have been invented in conſequence of the miſtakes. Under the character of Semiramis we are certainly to underſtand a people ſtiled Semarim, a title aſſumed by the ancient Babylonians. They were called Semarim from their inſigne, which was a dove, expreſſed Semaramas, of which I ſhall ſpeak hereafter more at large. It was uſed as an object of worſhip; and eſteemed the ſame as Rhea, the mother of the gods: [6] *Σεμιραμιν και την Ρεαν καλουμενην παρ' Ασσυριοις.*

If we take the hiſtory of Semiramis, as it is given us by Cteſias and others; nothing can be more inconſiſtent. Some make her the wife of Ninus: others ſay that ſhe was *his*

[5] She carried back but twenty men, according to Strabo. L. 15. p. 1051.

[6] Chron. Paſchale. P. 36. Semiramis was, we find, Rhea: and Rhea was the ſame as Cybele, the mother of the Gods: *την Ρεαν, Κυβελην, και Κυβην, και Δινδυμηνην.* Strabo. L. 10. p. 721.

daughter:

[7] daughter: and about the time of her birth they vary beyond meaſure. She is ſometimes made cöeval with the city Nineve: at other times ſhe is brought down within a few centuries of [8] Herodotus. She invades the Babylonians before the city was [9] built, from whence they were denominated: and makes ſumptuous gardens at Ecbatana. Hence that city is introduced as coëval with Nineve: though, if the leaſt credit may be given to [10] Herodotus, it was built many ages after by Deïoces the Mede. The city Nineve itſelf is by Cteſias placed upon the [11] Euphrates; though every other writer agrees, that it lay far to the eaſt, and was ſituated upon the Tigris. This ſhews, how little credit is

[7] Cononis narrationes apud Phot. P. 427.

[8] Herodot. L. 1. c. 184. five ages (γενεαι) before Nitocris the mother of Labynitus, whom Cyrus conquered.

It may be worth while to obſerve the different opinions of authors about the time, when Semiramis is ſuppoſed to have lived.

	Years.
According to Syncellus ſhe lived before Chriſt — —	2177
Petavius makes the term — — — —	2060
Helvicus — — — — —	2248
Euſebius — — — — —	1984
Mr. Jackſon — — — — —	1964
Abp. Uſher — — — —	1215
Philo Biblius from Sanchoniathon (apud Euſeb. Præp. Evang. L. 1. p. 31.) about — — —	1200
Herodotus about — — — —	713

What credit can be given to the hiſtory of a perſon, the time of whoſe life cannot be aſcertained within 1535 years? for ſo great is the difference of the extremes in the numbers above given.

See Dionyſ. Perieg. Schol. in V. 1006.

[9] Diodorus Sicul. L. 1. p. 90.

[10] Herodotus. L. 1. c. 98.

[11] Diodorus Sicul. L. 1. p. 92.

to

to be paid to Cteſias. The whole account of the fleet of ſhips built in Bactria, and carried upon camels to the Indus, is a childiſh forgery. How can we ſuppoſe, that there were no woods to conſtruct ſuch veſſels, but in the moſt inland regions of Aſia? The ſtory of the fictitious elephants, made out of the hides of black oxen, which put to flight the real elephants, is another ſilly fable. Megaſthenes, who wrote of India, would not allow that Semiramis was ever in thoſe [12] parts. Arrian ſeems to ſpeak of it as a groundleſs [13] ſurmiſe. Her building of Babylon was by [14] Beroſus treated as a fable. Herennius Philo maintained, that it was built by a ſon of Belus the wife, two thouſand years before her [15] birth. Suidas ſays, that ſhe called Nineve [16] Babylon: ſo uncertain is every circumſtance about this Heroine. She is ſuppoſed to have ſent to Cyprus, and Phenicia, for artiſts to conſtruct, and manage the ſhips abovementioned; as if there had been people in thoſe parts famous for navigation before the foundation of Nineve. They ſometimes give to Semiramis herſelf the merit of building the [17] firſt ſhip; and likewiſe the invention of weaving cotton: and another invention more extraordinary, which was that of emaſculating [18] men, that they might be guardians, and overſeers in her ſervice. Yet it is ſaid of her, that ſhe took a man to her

[12] Strabo. L. 15. p. 1007.
[13] Arrian. Hiſt. Ind. P. 318.
[14] Joſephus cont. Ap. L. 1. c. 19. p. 451.
[15] Steph. Byzant. Βαξυλων.
[16] Suidas: Σεμιραμις.
[17] Pliny. L. 7. p. 417.
[18] Semiramis teneros mares caſtravit omnium prima. Marcellinus. L. 14. c. 6.

bed

bed every night, whom ſhe put to death in the morning. How can it be imagined, if ſhe was a woman of ſuch unbridled [19] luſt, that ſhe would admit ſuch ſpies upon her actions? We may as well ſuppoſe, that a felon would forge his own gyves, and conſtruct his own priſon. Claudian thinks, that ſhe did it to conceal her own ſex, by having a ſet of beardleſs people about her.

[20] Seu prima Semiramis aſtu
Aſſyriis mentita virum, ne vocis acutæ
Mollities, leveſque genæ ſe prodere poſſent,
Hos ſibi junxiſſet ſocios: ſeu Parthica ferro
Luxuries naſci vetuit lanuginis umbram;
Servatoſque diu puerili flore coegit
Arte retardatam Veneri ſervire juventam.

In reſpect to Semiramis I do not ſee how this expedient could avail. She might juſt as well have dreſſed up her maids in mens clothes, and with leſs trouble. In ſhort the whole of theſe hiſtories in their common acceptation is to the laſt degree abſurd, and improbable: but if we make uſe of an expedient, which I have often recommended, and for a perſon ſubſtitute a people, we ſhall find, when it is ſtripped of its falſe colouring, that there is much truth in the narration.

It was a common mode of expreſſion to call a tribe or family by the name of its founder: and a nation by the head of the line. People are often ſpoken of collectively in the ſingular under ſuch a patronymic. Hence we read

[19] Σεμιραμις λαγνος γυνη, και μιαιφονος. Athenag. Legatio. P. 307.
[20] Claudian. in Eutrop. L. 1. v. 339.

in Scripture, that Iſrael abode in tents; that Judah was put to the worſt in battle; that Dan abode in ſhips; and Aſher remained on the ſea-coaſt. The ſame manner of ſpeaking undoubtedly prevailed both in Egypt, and in other countries: and Chus muſt have been often put for the Cuthites, or Cuſeans; Amon for the Amonians; and Aſſur, or the Aſſyrian, for the people of Aſſyria. Hence, when it was ſaid, that the Ninevite performed any great action, it has been aſcribed to a perſon Ninus, the ſuppoſed founder of Nineve. And as none of the Aſſyrian conqueſts were antecedent to Pul, and Aſſur Adon, writers have been guilty of an unpardonable anticipation, in aſcribing thoſe conqueſts to the firſt king of the country. A like anticipation, amounting to a great many centuries, is to be found in the annals of the Babylonians. Every thing that was done in later times, has been attributed to Belus, Semiramis, and other imaginary princes, who are repreſented as the founders of the kingdom. We may, I think, be aſſured, that under the character of Ninus, and Ninyas, we are to underſtand the Ninevites; as by Semiramis is meant a people called Samarim: and the great actions of theſe two nations are in the hiſtories of theſe perſonages recorded. But writers have rendered the account inconſiſtent, by limiting, what was an hiſtorical ſeries of many ages, to the life of a ſingle perſon. The Ninevites and Samarim did perform all that is attributed to Semiramis, and Ninus. They did conquer the Medes, and Bactrians; and extended their dominions weſtward as far as Phrygia, and the river Tanaïs, and to the Southward as far as Arabia, and Egypt. But theſe events

were many ages after the foundation of the two kingdoms. They began under Pul of Nineve; and were carried on by Aſſur Adon, Salmanaſſur, Sennacherib, and other of his ſucceſſors. Nineve was at laſt ruined, and the kingdom of Aſſyria was united with that of [21] Babylonia. This is probably alluded to in the ſuppoſed marriage of Semiramis and Ninus. Then it was, that the Samarim performed the great works attributed to them. For excluſive of what was performed at Babylon; *There are*, ſays [22] Strabo, *almoſt over the face of the whole earth, vaſt* [23] *mounds of earth, and walls, and ramparts, attributed to Semiramis; and in theſe are ſubterraneous paſſages of communication, and tanks for water, with ſtaircaſes of ſtone. There are alſo vaſt canals to divert the courſe of rivers, and lakes to receive them; together with highways and bridges of a wonderful ſtructure.* They built the famous terraces at [24] Babylon; and thoſe beautiful gardens at Egbatana, after that city had fallen into their hands. To them was owing that cruel device of emaſculating their ſlaves, that their numerous wives, and concubines might be more ſecurely guarded: an invention,

[21] This is the reaſon that we find theſe kingdoms ſo often confounded, and the Babylonians continually ſpoken of as Aſſyrians, and ſometimes as Perſians. Βαβυλων Περσικη πολις. Steph. Byz.

[22] Strabo. L. 16. p. 1071.

[23] Theſe mounds were high altars, upon which they ſacrificed to the Sun. By Cteſias they are ſuppoſed to have been the tombs of her lovers, whom ſhe buried alive. Syncellus. P. 64.

[24] They built Babylon itſelf; which by Eupolemus was ſaid to have been the work of Belus, and the Giants. Euſeb. Præp. L. 9. c. 17. p. 418. Quint. Curt. L. 5. c. 1. Abydenus apud Euſeb. Præp. L. 9. c. 15. Syncellus. P. 44.

which cannot conſiſtently be attributed to a woman. They found out the art of weaving cotton: which diſcovery has by ſome been aſſigned to thoſe of their family, who went into Egypt: for there were Samarim here too. In conſequence of this, the invention has been attributed to a Semiramis, who is here repreſented as a man, and a king of the country: at leaſt it is referred to his reign. [25] Επι τε Σεμιραμεως βασιλεως Αιγυπτιων τα βυσσινα ἱματια ἑυρησθαι ἱστορεσιν. The Samarim of Egypt and Babylonia, were of the ſame family, the ſons of Chus. They came and ſettled among the Mizraim, under the name of the ſhepherds, of whoſe hiſtory I have often ſpoken. The reaſon of their being called Semarim, and Samarim, I ſhall hereafter diſcloſe, together with the purport of the name, and the hiſtory, with which it is attended.

ZOROASTER.

THE celebrated Zoroaſter ſeems to have been a perſonage as much miſtaken, as any, who have preceded. The ancients, who treated of him, have deſcribed him in the ſame foreign light, as they have repreſented Perſeus, Dionuſus, and Oſiris. They have formed a character, which by length of time has been ſeparated, and eſtranged, from the perſon, to whom it originally belonged. And as among the ancients, there was not a proper uniformity obſerved in the appropriation of terms, we ſhall find more perſons than one ſpoken of under the character of Zoroaſter:

[25] Clemens Alexand. Strom. L. 1. p. 364;

though

though there was one principal, to whom it more truly related. It will be found, that not only the perſon originally recorded, and reverenced; but others, by whom the rites were inſtituted and propagated, and by whom they were in after-times renewed, have been mentioned under this title: Prieſts being often denominated from the Deity, whom they ſerved.

Of men, ſtiled Zoroaſter, the firſt was a deified perſonage, reverenced by ſome of his poſterity, whoſe worſhip was ſtiled Magia, and the profeſſors of it Magi. His hiſtory is therefore to be looked for among the accounts tranſmitted by the ancient Babylonians, and Chaldeans. They were the firſt people ſtiled Magi; and the inſtitutors of thoſe rites, which related to Zoroaſter. From them this worſhip was imparted to the Perſians, who likewiſe had their Magi. And when the Babylonians ſunk into a more complicated idolatry, the Perſians, who ſucceeded to the ſovereignty of Aſia, renewed under their Princes, and particularly under Darius the ſon of Hyſtaſpes, theſe rites, which had been in a great degree effaced, and forgotten. That king was devoted to the religion ſtiled Magia[26]; and looked upon it, as one of his moſt honourable titles, to be called a profeſſor of thoſe doctrines. The Perſians were originally named Pereſians, from the Deity Perez, or Parez the Sun; whom they alſo worſhiped under the title of [27] Zor-Aſter. They were at dif-

26 He ordered it to be inſcribed upon his tomb, ὅτι καὶ Μαγικῶν γενοιτο διδάσκαλος. Porph. de Abſtin. L. 4. p. 399.

27 By Zoroaſter was denoted both the Deity, and alſo his prieſt. It was a name conferred upon many perſonages.

ferent

ſerent æras greatly diſtreſſed and perſecuted, eſpecially upon the death of their laſt king Yeſdegerd. Upon this account they retired into Gedroſia, and India; where people of the ſame family had for ages reſided. They carried with them ſome ſhattered memorials of their religion in writing, from whence the Sadder, Shaſter, Vedam, and Zandavaſta were compiled. Theſe memorials ſeem to have been taken from ancient ſymbols ill underſtood; and all that remains of them conſiſts of extravagant allegories, and fables, of which but little now can be deciphered. Upon theſe traditions the religion of the Brahmins, and Perſees, is founded.

The perſon, who is ſuppoſed to have firſt formed a code of inſtitutes for this people, is ſaid to have been one of the Magi, named Zerduſht. I mention this, becauſe Hyde, and other learned men, have imagined this Zerduſht to have been the ancient Zoroaſter. They have gone ſo far as to ſuppoſe the two names to have been the [28] ſame; between which I can ſcarce deſcry any reſemblance. There ſeem to have been many perſons ſtiled Zoroaſter: ſo that if the name had caſually retained any affinity; or if it had been literally the ſame, yet it would not follow, that this Perſic and Indian Theologiſt was the perſon, of whom antiquity ſpeaks ſo loudly. We read of perſons of this name in different parts of the world, who were all of them Magi, or Prieſts, and denominated from the rites of Zoroaſter, which they followed. Suidas mentions a Zoroaſter, whom he ſtiles an Aſſyrian; and another whom he calls Περσο-Μηδης, Perſo-

[28] Zerdûſht, ſeu, ut ſemel cum vocali damna ſcriptum vidi, Zorduſh't, idem eſt, qui Græcis ſonat Ζωροαστρης. Hyde Relig. Vet. Perſar. C. 24. p. 312.

Medes:

Medes: and deſcribes them both as great in ſcience. There was a Zoroaſter Proconneſius, in the time of Xerxes, ſpoken of by [29] Pliny. Arnobius mentions Zoroaſtres Bactrianus: and Zoroaſtres Zoſtriani nepos [30] Armenius. Clemens Alexandrinus takes notice of Zoroaſter [31] Medus, who is probably the ſame as the Perſo-Medes of Suidas. Zoroaſtres Armenius is likewiſe mentioned by him, but is ſtiled the ſon of [32] Armenius, and a Pamphylian. It is ſaid of him that he had a renewal of life: and that during the term that he was in a ſtate of death, he learned many things of the Gods. This was a piece of mythology, which I imagine did not relate to the Pamphylian Magus, but to the head of all the Magi, who was reverenced and worſhipped by them. There was another ſtiled a Perſian, whom Pythagoras is ſaid to have [33] viſited. Juſtin takes notice of the Bactrian [34] Zoroaſter, whom he places in the time of Ninus. He is alſo mentioned by [35] Cephalion, who ſpeaks of his birth, and the birth of Semiramis (γενεσιν Σεμιραμεως και Ζωροαστρου Μαγου) as of the ſame date. The natives of India have a notion of a Zoroaſter, who was of Chineſe original, as we are informed by [36] Hyde. This learned man ſuppoſes all theſe

[29] L. 30. c. 1. p. 523.

[30] Arnobius. L. 1. p. 31.

[31] Clemens. L. 1. p. 399.

[32] Clemens. L. 5. p. 711. Ταδε συνεγραφεν Ζοροαστρης ὁ Αρμενιου το γενος Παμφυλος. κλ. Εν αδῃ γενομενος εδαην παρα Θεων.

[33] Clemens. L. 1. p. 357. Apuleius Florid. C. 15. p. 795, mentions a Zoroaſter after the reign of Cambyſes.

[34] Juſtin. L. 1. c. 1.

[35] Syncellus. P. 167.

[36] P. 315. It is alſo taken notice of by Huetius. Sinam recentiores Perſæ apud Indos degentes faciunt (Zoroaſtrem). D. E. Prop. 4. P. 89.

per-

perſonages, the Mede, the Medo-Perſic, the Proconneſian, the Bactrian, the Pamphylian, &c. to have been one, and the ſame. This is very wonderful; as they are by their hiſtory apparently different. He moreover adds, that however people may differ about the origin of this perſon, yet all are unanimous about the time, when he [37] lived. To ſee that theſe could not all be the ſame perſon, we need only to caſt our eye back upon the evidence, which has been collected above: and it will be equally certain, that they could not be all of the ſame æra. There are many ſpecified in hiſtory; but we may perceive, that there was one perſon more ancient, and celebrated than the reſt; whoſe hiſtory has been confounded with that of others, who came after him. This is a circumſtance, which has been obſerved by [38] many: but this ingenious writer unfortunately oppoſes all, who have written upon the ſubject; however determinately they may have expreſſed themſelves. [39] At quicquid dixerint, ille (Zoroaſter) fuit tantum unus, iſque tempore Darii Hyſtaſpis: nec ejus nomine plures unquam extitere. It is to be obſerved, that the perſon, whom he ſtiles Zoroaſter, was one Zerduſht. He lived, it ſeems, in the reign of Darius, the father of Xerxes; which was about the time of

[37] Sed haud mirum eſt, ſi Europæi hoc modo diſſentiant de homine peregrino, cum illius populares orientales etiam de ejus proſapiâ dubitent. At de ejus tempore concordant omnes, unum tantum conſtituentes Zoroaſtrem, eumque in eodem ſeculo ponentes. P. 315.

[38] Plures autem fuere Zoroaſtres ut ſatis conſtat. Gronovius in Marcellinum. L. 23. p. 288. Arnobius and Clemens mention more than one. Stanley reckons up ſix. See Chaldaic Philoſophy.

[39] P. 312.

the

the battle of Marathon: conſequently not a century before the birth of Eudoxus, Xenophon, and Plato. We have therefore no authority to ſuppoſe [30] this Zerduſht to have been the famous Zoroaſter. He was apparently the renewer of the Sabian rites: and we may be aſſured, that he could not be the perſon ſo celebrated by the ancients, who was referred to the firſt ages. Hyde aſſerts, that all writers agree about the time, when Zoroaſter made his appearance: and he places him, as we have ſeen above, in the reign of Darius. But Xanthus Lydius made him above [31] ſix hundred years prior. And [32] Suidas from ſome anonymous author places him five hundred years before the war of Troy. Hermodorus Platonicus went much farther, and made him five thouſand years before that [33] æra. Hermippus, who profeſſedly wrote of his doctrines, ſuppoſed him to have been of the ſame [34] antiquity. Plutarch alſo [35] concurs, and allows him five thouſand years before that war. Eudoxus, who was a conſummate philoſopher, and a great traveller, ſuppoſed him to have flouriſhed ſix thouſand years before

[30] Zoroaſter may have been called Zerduſht, and Zertooſt: but he was not Zerduſht the ſon of Guſtaſp, who is ſuppoſed to have lived during the Perſian Monarchy. Said Ebn. Batrick ſtiles him Zorodaſht, but places him in the time of Nahor, the father of Terah, before the days of Abraham. Vol. 1. p. 63.

[31] Diogenes Laert. Procem. P. 3.

[32] Προ των Τρωικων ετεσι φ' Ζωροαστρης.

[33] Leartius Procem. P. 3.

[34] Pliny. L. 30. c. 1.

[35] Ζωροαστρης ὁ Μαγος, ὁν πενταχισχιλιοις ετεσιν των Τρωικων γεγονεναι πρεσβυτερον ἱστορουσιν. Iſis et Oſir P. 369.

the death of [36] Plato. Moſes [37] Chorenenſis, and [38] Cephalion, make him only contemporary with Ninus, and Semiramis: but even this removes him very far from the reign of Darius. Pliny goes beyond them all; and places him many thouſand years before Moſes. [39] Eſt et alia Magices factio, a Moſe, et Jamne, et Lotapea Judæis pendens: ſed multis millibus annorum poſt Zoroaſtrem. The numbers in all theſe authors, are extravagant: but ſo much we may learn from them, that they relate to a perſon of the higheſt antiquity. And the purport of the original writers, from whence the Grecians borrowed their evidence, was undoubtedly to ſhew, that the perſon ſpoken of lived at the extent of time; at the commencement of all hiſtorical data. No fact, no memorial upon record, is placed ſo high, as they have carried this perſonage. Had Zoroaſter been no earlier than Darius, Eudoxus would never have advanced him to this degree of antiquity. This writer was at the ſame diſtance from Darius, as Plato, of whom he ſpeaks: and it is not to be believed, that he could be ſo ignorant, as not to diſtinguiſh between a century, and ſix thouſand years. Agathias indeed mentions, that ſome of the Perſians had a notion, that he flouriſhed in the time of one Hyſtaſpes; but he confeſſes, that who the Hyſtaſpes was, and at what time he lived, was [40] uncertain. Ariſtotle wrote not long after

[36] Zoroaſtrem hunc ſex millibus annorum ante Platonis mortem. Pliny. L. 30. C. 1.

[37] P. 16. and P. 47.

[38] Euſeb. Chron. P. 32. Syncellus. P. 167.

[39] Pliny. L. 30. c. 1. p. 524.

[40] Ουκ ειναι μαθειν ποτερον Δαρειου πατηρ, ειτε και αλλος κ λ. He owns, that he

after Eudoxus, when the hiſtory of the Perſians was more known to the Grecians, and he allots the ſame number of years between Zoroaſter and Plato, as had been [41] before given. Theſe accounts are for the moſt part carried too far; but at the ſame time, they fully aſcertain the high antiquity of this perſon, whoſe æra is in queſtion. It is plain that theſe writers in general extend the time of his life to the æra of the world, according to their eſtimation; and make it prior to Inachus, and Phoroneus, and Ægialeus of Sicyon.

Huetius takes notice of the various accounts in reſpect to his country. [42] Zoroaſtrem nunc Perſam, nunc Medum ponit Clemens Alexandrinus; Perſomedum Suidas; plerique Bactrianum; alii Æthiopem, quos inter ait Arnobius ex Æthiopiâ interiore per igneam Zonam veniſſe Zoroaſtrem. In ſhort they have ſuppoſed a Zoroaſter, wherever there was a Zoroaſtrian: that is, wherever the religion of the Magi was adopted, or revived. Many were called after him: but who among men was the Prototype can only be found out by diligently collating the hiſtories, which have been tranſmitted. I mention *among men*; for the title originally belonged to the Sun; but was metaphorically beſtowed upon ſacred and enlightened perſonages. Some have thought that the perſon alluded to was Ham. He has by others been taken for Chus, alſo for Mizraim, and [43] Nimrod: and by Huetius for Moſes. It may be worth while to conſider the

he could not find out, when Zoroaſter lived. Ὁπηνικα μεν (ὁ Ζωροαστρης) ηχμασε την ουχην, και τους νομους εθετο, ουκ ενεστι σαφως διαγνωναι. L. 2. p. 62.

[41] Pliny. L. 30. c. 1.

[42] Huetii Demons. Evan. Prop. 4. p. 88. 89.

[43] See Huetius ibid.

primitive character, as given by different writers. He was eſteemed the firſt obſerver of the heavens; and it is ſaid that the ancient Babylonians received their knowledge in Aſtronomy from him: which was afterwards revived under Oſtanes; and from them it was derived to the [44] Egyptians, and to the Greeks. Zoroaſter was looked upon as the head of all thoſe, who are ſuppoſed to have followed his [45] inſtitutes: conſequently he muſt have been prior to the Magi, and Magia, the prieſts, and worſhip, which were derived from him. Of what antiquity they were may be learned from Ariſtotle. [46] Αριστοτελης δ' εν πρωτω περι φιλοσοφιας (τους Μαγους) και προτερους ειναι των Αιγυπτιων. *The Magi, according to Ariſtotle, were prior even to the Egyptians:* and with the antiquity of the Egyptians, we are well acquainted. Plato ſtiles him the ſon of [47] Oromazes, who was the chief Deity of the Perſians: and it is ſaid of him that he laughed upon the day, on which he was [48] born. By this I imagine, that ſomething fortunate was ſuppoſed to be portended: ſome indication, that the child would prove a bleſſing to the world. In his childhood he is ſaid to have been under the care of [49] Azonaces: which I ſhould imagine was a name of

[44] Αστρονομιαν πρωτοι Βαβυλωνιοι εφευρον δια Ζωροαστρη, μεθ' ον Οστανης—αφ' ων Αιγυπτιοι και Ελληνες εμαθοντο. Anon. apud Suidam. Αστρον.

[45] Primus dicitur magicas artes inveniſſe. Juſtin. L. 1. c. 1.

[46] Diog. Laertius Procem. P. 6.

[47] Την Μαγειαν την Ζωροαστρου του Ωρομαζου. Plato in Alcibiade. L. 1. p. 122. Agathias calls him the ſon of Oromaſdes. L. 2. p. 62.

[48] Pliny. L. 7. c. 16. Riſit eodem, quo natus eſt, die. See Lord's account of the modern Perſees in India. C. 3. It is by them ſaid, that he laughed as ſoon as he came into the world.

[49] Hermippus apud Plinium. L. 30. c. 1.

the chief Deity Oromazes, his reputed father. He was in proceſs of time greatly enriched with knowledge, and became in high repute for his [50] piety, and juſtice. He firſt ſacrificed to the Gods, and taught men to do the [51] ſame. He like wiſe inſtructed them in ſcience, for which he was greatly [52] famed: and was the firſt, who gave them laws. The Babylonians ſeem to have referred to him every thing, which by the Egyptians was attributed to Thoth and Hermes. He had the title of [53] Zarades, which ſignifies the Lord of light, and is equivalent to Orus, Oromanes, and Oſiris. It was ſometimes expreſſed [54] Zar-Atis, and ſuppoſed to belong to a feminine Deity of the Perſians. Moſes Chorenenſis ſtiles him [55] Zarovanus, and ſpeaks of him as the father of the Gods. Plutarch would inſinuate, that he was author of the doctrine, embraced afterwards by the Manicheans, concerning two prevailing principles, the one good, and the other evil [56]: the former of theſe was named Oromazes, the latter Areimanius. But theſe notions were of late [57] date, in compariſon of the antiquity which is attributed

[50] Dio. Chryſoſtom. Oratio Boryſthenica. 38. Fol. 448. Euſeb. Præp. L. 1. p. 42. See alſo Agathias above.

[51] Θυειν ευκταια και χαριστηρια. Plutarch. Iſ. et Oſir. P. 369.

[52] Primus dicitur artes magicas inveniſſe, et mundi principia, ſiderumque motus diligentiſſime ſpectâſſe. Juſtin. L. 1. c. 1.

[53] Ζαραδης· διττη γαρ επ' αυτω επωνυμια. Agath. L. 2. p. 62.

[54] Ζαρητις, Αρτεμις, Περσαι. Heſych.

Zar-Ades ſignifies the Lord of light: Zar-Atis and Atiſh, the Lord of fire.

[55] L. 1. c. 5. p. 16. Of the title Zar-Ovanus, I ſhall treat hereafter.

[56] Plutarch. Iſ. et Oſiris. P. 369.

[57] See Agathias. L. 2. p. 62.

to

to [58] Zoroaſter. If we might credit what was delivered in the writings tranſmitted under his name, which were probably compoſed by ſome of the later Magi, they would afford us a much higher notion of his doctrines. Or if the account given by Oſtanes were genuine, it would prove, that there had been a true notion of the Deity tranſmitted from [59] Zoroaſter, and kept up by the Magi, when the reſt of the gentile world was in darkneſs. But this was by no means true. It is ſaid of Zoroaſter, that he had a renewal of [60] life: for I apply to the original perſon of the name, what was attributed to the Magus of Pamphylia: and it is related of him, that while he was in the intermediate ſtate of death, he was inſtructed by the [61] Gods. Some ſpeak of his retiring to a mountain of Armenia, where he had an intercourſe with the [62] Deity: and when the mountain burned with fire, he was preſerved unhurt. The place to which he retired, according to the Perſic writers, was in the region called [63] Adarbain; where in aftertimes was the greateſt Puratheion in Aſia. This region was in Armenia: and ſome make him to have been born in the ſame country, upon one

[58] Plutarch ſays, that Zoroaſter lived five thouſand years before the Trojan war. Plutarch above.

[59] Ουτος (ὁ Θεος) εστιν ὁ πρωτος, αφθαρτος, ἀϊδιος, αγεννητος, αμερης, ανομοιοτατος, ἁπλουστατος παντος καλε, αδωροδοκητος, αγαθων αγαθωτατος, φρονιμων φρονιμωτατος. Εστι δε και πατηρ ευνομιας, και δικαιοσυνης, αυτοδιδακτος, φυσικος, και τελειος, και σοφος, και ἱερου φυσικης μονος ευρετης. Euſeb. P. E. L. 1. p. 42.

[60] Clemens. L. 5. p. 711.

[61] Εν ᾅδη γενομενος εδαην παρα Θεων. Ibid.

[62] Dion. Chryſoſtom. Oratio Boryſthenica. P. 448.

[63] Hyde. P. 312.

of

of the Gordiæan [64] mountains. Here it was, that he firſt inſtituted ſacrifices, and gave laws to his followers; which laws are ſuppoſed to be contained in the ſacred book named Zandavaſta. To him has been attributed the invention of Magic; which notion has ariſen from a miſapplication of terms. The Magi were prieſts, and they called religion in general Magia. They, and their rites, grew into diſrepute; in conſequence of which they were by the Greeks called απατεωνες, φαρμακευται: *jugglers, and conjurers.* But the Perſians of old, eſteemed them very highly. [65] Μαγον, τον θεοσεβη, και θεολογον, και ιερεα, οι Περσαι ετως λεγεσιν. *By a Magus, the Perſians underſtand a ſacred perſon, a profeſſor of theology, and a Prieſt.* Παρα Περσαις [66] Μαγοι οι φιλοσοφοι, και θεοφιλοι. *Among the Perſians, the Magi are perſons addicted to philoſophy, and to the worſhip of the Deity.* [67] Dion. Chryſoſtom, and Porphyry ſpeak to the ſame purpoſe. By Zoroaſter being the author of Magia, is meant, that he was the firſt promoter of religious rites, and the inſtructer of men in their duty to God. The war of Ninus with Zoroaſter of Bactria relates probably to ſome hoſtilities carried

[64] Abulpheda. Vol. 3. p. 58. See Hyde. P. 312.

[65] Heſych. Μαγοι.

[66] Suidas. Μαγοι.

[67] Oratio Boryſthen. P. 449.

Μαγοι, οι περι το θειον σοφοι. Porph. de Abſt. L. 4. p. 398.

Apuleius ſtiles Magia—Diis immortalibus acceptam, colendi eos ac venerandi pergnaram, piam ſcilicet et diviniſcientem, jam inde a Zoroaſtre Oromazi, nobili Cælitum antiſtite. Apol. 1. P. 447. ſo it ſhould be read. See Apuleii Florida. C. 15. p. 793. l. 3.

Τους δε Μαγους περι τε θεραπειας θεων διατριβειν κλ. Cleitarchus apud Laertium. Proœm. P. 5.

on between the Ninevites of Aſſyria, and the Bactrians, who had embraced the Zoroaſtrian rites. Their prieſt, or prince, for they were of old the ſame, was named [68] Oxuartes; but from his office had the title of Zoroaſter; which was properly the name of the Sun, whom he adored. This religion began in Chaldea; and it is expreſsly ſaid of this Bactrian king, that he borrowed the knowledge of it from that country, and added to it largely. [69] Cujus ſcientiæ ſæculis priſcis multa ex Chaldæorum arcanis Bactrianus addidit Zoroaſtres. When the Perſians gained the empire in Aſia, they renewed theſe rites, and doctrines. [70] Multa deinde (addidit) Hyſtaſpes Rex prudentiſſimus, Darii pater. Theſe rites were idolatrous; yet not ſo totally depraved, and groſs, as thoſe of other nations. They were introduced by Chus; at leaſt by the Cuthites: one branch of whom were the Pereſians, or Perſians. The Cuthites of Chaldea were the original Magi, and they gave to Chus the title of Zoroaſter Magus, as being the firſt of the order. Hence the account given by Gregorius Turonenſis is in a great degree true. [71] Primogeniti Cham filii Noë fuit Chus. Hic ad Perſas tranſiit, quem Perſæ vocitavere Zoroaſtrem. Chus, we find, was called by this title; and from him the religion ſtiled Magia paſſed to the Perſians. But titles, as I have ſhewn, were not always determinately appropriated: nor was Chus the original perſon, who was called Zoroaſter. There was ano-

[68] Diodorus Sic. L. 2. p 94.

[69] Marcellinus. L. 23. p. 288.

[70] Ibidem. It ſhould be Regis prudentiſſimi; for Hyſtaſpes was no king.

[71] Rerum Franc. L. 1. He adds, Ab hoc etiam ignem adorare conſueti, ipſum divinitus igne conſumptum, ut Deum colunt.

ther

ther beyond him, who was the firſt deified mortal, and the prototype in this worſhip. To whom I allude, may, I think, be known from the hiſtory given above. It will not fail of being rendered very clear in the courſe of my procedure.

The purport of the term Zoroaſter is ſaid by [72] the Author of the Recognitions, and by others, to be *the living ſtar:* and they ſpeak of it, as if it were of Grecian etymology, and from the words ζωον, and αστηρ. It is certainly compounded of Aſter, which among many nations ſignified a ſtar. But, in reſpect to the former term, as the object of the Perſic and Chaldaic worſhip was the Sun, and moſt of their titles were derived from thence; we may be pretty certain, that by Zoro-Aſter was meant Sol Aſterius. Zor, Sor, Sur, Sehor, among the Amonians always related to the Sun. Euſebius ſays, that Oſiris was eſteemed the ſame as Dionuſus, and the Sun: and that he was called [73] Surius. The region of Syria was hence denominated Συρια; and is at this day called Souria, from Sur, and Sehor, the Sun. The Dea Syria at Hierapolis was properly Dea Solaris. In conſequence of the Sun's being called Sor, and Sur, we find that his temple is often mentioned under the name of [74] Beth-

[72] Αστρον ζωον. Clemens Recognit. L. 4. c. 28. p. 546. Greg. Turonenſis ſupra. Some have interpreted the name αστροθυτης.

[73] Προσαγορευθσι και Συριον. Pr. Evan. L. 1. p. 27. Some would change it to Σειριον: but they are both of the ſame purport; and indeed the ſame term differently expreſſed. Perſæ Συρη Deum vocant. Lilius Gyrald. Synt. 1. p. 5.

[74] Joſhua. C. 15. v. 58.

Sur, and [75] Beth-Sura, which Joſephus renders [76] Βηθ-Σωρ. It was alſo called Beth-Sor, and Beth-Soron, as we learn from [77] Euſebius, and [78] Jerome. That Suria was not merely a provincial title is plain from the Suria Dea being worſhiped at Erix in [79] Sicily; and from an inſcription to her at [80] Rome. She was worſhiped under the ſame title in Britain, as we may infer from an Inſcription at Sir Robert Cotton's of Connington in Cambridgeſhire.

[81] DEÆ SURIÆ
SUB CALPURNIO
LEG. AUG. &c.

Syria is called Sour, and Souriſtan, at this day.

The Grecians therefore were wrong in their etymology; and we may trace the origin of their miſtake, when they ſuppoſed the meaning of Zoroaſter to have been vivens aſtrum. I have mentioned, that both Zon and [82] Zoan ſignified the Sun: and the term Zor had the ſame meaning. In conſequence of this, when the Grecians were told that Zor-Aſter was the ſame as Zoan-Aſter, they by an uniform

[75] 1 Maccab. C. 4. v. 61. called Beth-Zur. 2 Chron. C. 11. v. 7. There was an ancient city Sour, in Syria near Sidon. Judith. C. 2. v. 28. it retains its name at this day.

[76] Βηθσωρ. Antiq. L. 8. c. 10.

The Sun was termed Sehor, by the ſons of Ham, rendered Sour, Surius, Σειριος, by other nations.

Σειριος, ὁ Ἥλιος. Heſych. Σειριος ονομα αστερος, ἡ ὁ Ἥλιος. Phavorinus.

[77] Βεθσωρ — ἐστι νυν κωμη Βεθωρων. In Onomaſtico.

[78] Bethſur eſt hodie Bethſoron. In locis Hebræis.

[79] Lilius Gyraldus Syntag. 13. P. 402.

[80] Jovi. O. M. et Deæ Suriæ: Gruter. P. 5. n. 1.
D. M. SYRIÆ ſacrum. Patinus. P. 183.

[81] Apud Brigantas in Northumbriâ. Camden's Britannia. P. 1071.

[82] See Radicals. P. 35. of Zon.

mode

mode of miſtake expreſſed the latter ζωον; and interpreted Zoroaſter αστερα ζωον. But Zoan ſignified the Sun. The city Zoan in Egypt was Heliopolis; and the land of Zoan the Heliopolitan nome. Both Zoan-After, and Zor-After, ſignified Sol Aſterius. The God Menes was worſhiped under the ſymbol of a bull; and oftentimes under the ſymbol of a bull, and a man. Hence we read of Meno-Taur, and of Taur-Men, in Crete, Sicily, and other places. The ſame perſon was alſo ſtiled ſimply [83] Taurus, from the emblem under which he was repreſented. This Taurus was alſo called After, and Aſterius, as we learn from [84] Lycophron, and his Scholiaſt. Ὁ Ασηριος ὁυτος εστιν ὁ και Μινοταυρος. *By Aſterius is ſignified the ſame perſon as the Minotaur.* This Taur-After is exactly analogous to [85] Zor-After above. It was the ſame emblem as the Mneuis, or ſacred bull of Egypt; which was deſcribed with a ſtar between his horns. Upon ſome of the [86] entablatures at Naki Ruſtan, ſuppoſed to have been the ancient Perſepolis, we find the Sun to be deſcribed under the appearance of a bright [87] ſtar: and nothing can better explain the hiſtory there repreſented, than the account given of Zoroaſter. He was the reputed ſon of Oromazes, the chief Deity; and his principal inſtructor was

[83] Chron. Paſchale. P. 43. Servius upon Virg. Æneid. L. 6. v. 14.

[84] Lycophron. V. 1301.

[85] Zor and Taur among the Amonians had ſometimes the ſame meaning.

[86] See the engraving of the Mneuis, called by Herodotus the bull of Mycerinus. Herod. L. 2. c. 130. Editio Weſſeling. et Gronov.

[87] See the Plates annexed, which are copied from Kæmpfer's Amœnitates Exoticæ. P. 312. Le Bruyn. Plate 158. Hyde. Relig. Vet. Perſ. Tab. 6. See alſo Plate 2. and Plate 4. 5. Vol. 1. of this work. They were all originally taken from the noble ruins at Iſtachar, and Naki Ruſtan in Perſia.

Azonaces, the ſame perſon under a different title. He is ſpoken of as one greatly beloved by heaven: and it is mentioned of him, that he longed very much to ſee the Deity, which at his importunity was granted to him. This interview however was not effected by his own corporeal eyes, but by the mediation of an [88] angel. Through this medium the viſion was performed: and he obtained a view of the Deity ſurrounded with light. The angel, through whoſe intervention this favour was imparted, ſeems to have been one of thoſe ſtiled Zoni, and [89] Azoni. All the veſtments of the prieſts, and thoſe, in which they uſed to apparel their Deities, had ſacred names, taken from terms in their worſhip. Such were Camiſe, Candys, Camia, Cidaris, Mitra, Zona, and the like. The laſt was a ſacred fillet, or girdle, which they eſteemed an emblem of the orbit deſcribed by Zon, the Sun. They either repreſented their Gods, as girded round with a ſerpent, which was an emblem of the ſame meaning; or elſe with this bandage, denominated [90] Zona. They ſeem to have been ſecondary Deities, who were called Zoni and [91] Azoni. The term ſignifies Heliadæ: and they were

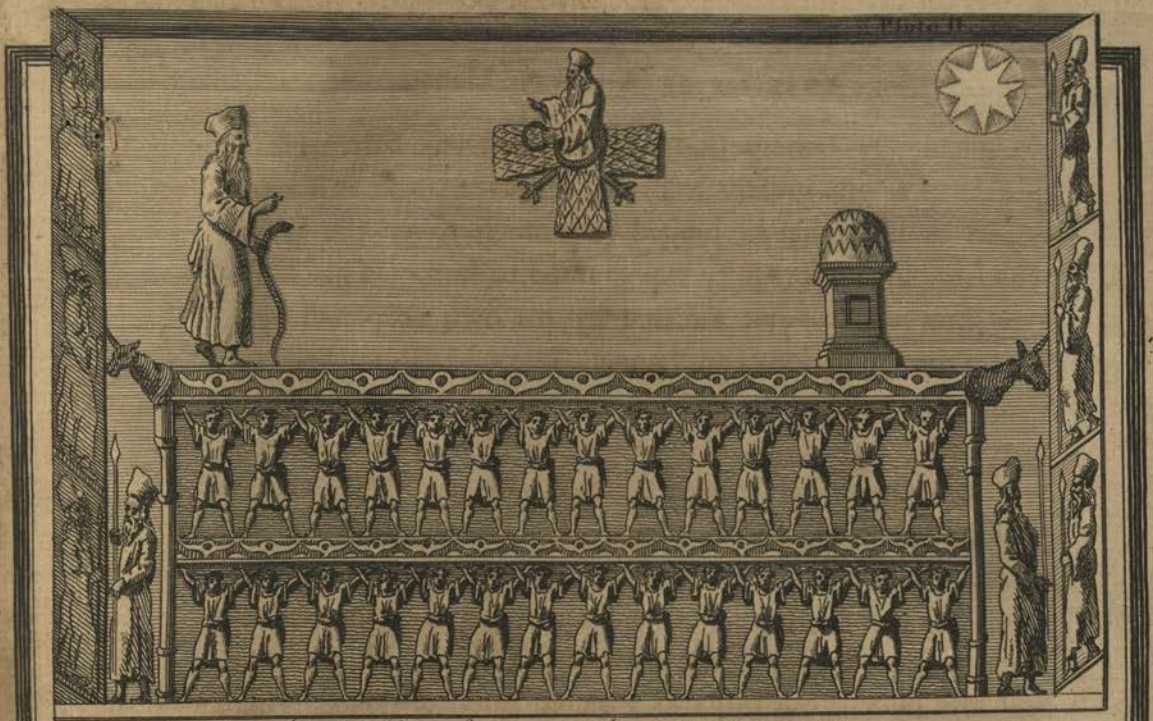
[88] Huetii Prop. 4. P. 92.

Lord in his account of the Perſees ſays, that Zertooſt (ſo he expreſſes the name) was conveyed by an Angel, and ſaw the Deity in a viſion, who appeared like a bright light, or flame. Account of the Perſees. C. 3.

[89] See Stanley's Chaldaic Philoſ. P. 7. and p. 11. They were by Damaſcius ſtiled Ζωνοι, and Αζωνοι: both terms of the ſame purport, though diſtinguiſhed by perſons, who did not know their purport.

[90] See Plates annexed.

[91] Martianus Capella. L. 1. c. 17. Ex cunctis igitur Cœli regionibus advocatis Diis, cæteri, quos Azonos vocant, ipſo commonente Cyllenio, convocantur. Pſellus ſtiles them Αζωνοι, and Ζωναιοι. See Scholia upon the Chaldaic Oracles.



Apud Kæmpferum in Amœnitat Exot p. 312.

Zor-Aster, sive Taurus Solaris **Ægyptiacus.**

looked upon as æthereal eſſences, a kind of emanation from the Sun. They were exhibited under different repreſentations; and oftentimes like Cneph of Egypt. The fillet, with which the Azoni were girded, is deſcribed as of a fiery nature: and they were ſuppoſed to have been waſted through the air. Arnobius ſpeaks of it in this light. [92] Age, nunc, veniat, quæſo, per igneam zonam Magus ab interiore orbe Zoroaſtres. I imagine, that by Azonaces, Αζωναϰης, before mentioned, the reputed teacher of Zoroaſter, was meant the chief Deity, the ſame as Oromanes, and Oromaſdes. He ſeems to have been the ſupreme of thoſe æthereal ſpirits deſcribed above; and to have been named Azon-Nakis, which ſignifies the great Lord, [93] Azon. Naki, Nakis, Nachis, Nachus, Negus, all in different parts of the world betoken a king. The temple at Iſtachar, near which theſe repreſentations were found, is at this day called the palace of Naki Ruſtan, whoever that perſonage may have been.

[92] Arnobius. L. 1. p. 31.

[93] The Sun was ſtiled both Zon, and Azon; Zan and Azan: ſo Dercetis was called Atargatis; Neith of Egypt Aneith. The ſame was to be obſerved in places. Zelis was called Azilis: Saba, Azaba: Stura, Aſtura: Puglia, Apuglia: Buſus, Ebuſus: Damaſec, Adamaſec. Azon was therefore the ſame as Zon; and Azon Nakis may be interpreted Sol Rex, vel Dominus.

ORPHEUS.

ORPHEUS.

THE character of Orpheus is in ſome reſpects not unlike that of Zoroaſter, as will appear in the ſequel. He went over many regions of the earth; and in all places, whither he came, was eſteemed both as a prieſt, and a prophet. There ſeems to be more in his hiſtory than at firſt ſight appears: all which will by degrees be unfolded. His ſkill in harmony is repreſented as very wonderful: inſomuch that he is ſaid to have tamed the wild beaſts of the foreſt, and made the very trees follow him. He likewiſe could calm the winds, and appeaſe the raging of the ſea. Theſe laſt circumſtances are taken notice of by a poet in ſome fine verſes, wherein he laments his death.

[1] Ὀυκ ετι κοιμασεις ανεμων βρομον, ȣχι χαλαζαν,
Ου νιφετων συρμους, ȣ παταγευσαν ἁλα.
Ωλεο γαρ. κλ.

He is mentioned, as having been twice in a ſtate of [2] death; which is repreſented as a twofold deſcent to the ſhades below. There is alſo an obſcure piece of mythology about his wife, and a ſerpent; alſo of the Rhoia or Pomegranate: which ſeems to have been taken from ſome ſymbolical repreſentation at a time, when the purport was no longer underſtood. The Orpheans dealt particularly in ſymbols, as

[1] Antholog. L. 3. p. 269.
[2] See Huetius. Demonſ. Evang. Prop. 4. P. 129.

we

we learn from Proclus. [3] Ορφικοι δια συμβολων, Πυθαγορειοι δια εικονων, τα θεια μηνυειν εφιεμενοι. His character for ſcience was very great; and Euripides takes particular notice of ſome ancient tablets, containing much ſalutary knowledge, which were bequeathed to the Thracians by Orpheus: [4] ἀς Ορφειη κατεγραψε γηρυς. Plato ſtiles his works [5] βιβλων ὁμαδον, *a vaſt lumber of learning*, from the quantity, which people pretended had been tranſmitted from him. He one while reſided in Greece; and particularly at Thebes in Bœotia. Here he introduced the rites of Dionuſus, and celebrated his Orgies upon mouut [6] Cithæron. He is ſaid to have been the firſt who inſtituted thoſe rites: and was the author of all myſterious worſhip. [7] Πρωτος Ορφευς μυστηια Θεων παρεδωκεν. All theſe were accompanied with ſcience of another nature: for he is reputed to have been ſkilled in many arts.

From Thebes he travelled towards the ſeacoaſt of Chaonia in order to recover his loſt Eurydice; who had been killed by a ſerpent. According to [8] Agatharchides Cnidius it was at Aorthon in Epirus, that he deſcended for this purpoſe to the ſhades below. The ſame account is given by

[3] In Theolog. Platonis. L. 1. c. 4.

[4] Ουδε τι φαρμακον
Θρησσαις εν σανισι,
Τας Ορφειη κατεγραψε γηρυς. Alceſtis. V. 968.

[5] Plato de Repub. L. 2. p. 364.

[6] Lactant. de F. R. L. 1. p. 105.

[7] Scholia in Alceſtin. V. 968.

Concerning Orpheus, ſee Diodorus. L. 1. p. 86. Ariſtoph. Ranæ. V. 1064. Euſeb. P. E. Lib. 10. p. 469.

[8] L. 22. See Natalis comes. L. 7. p. 401.

Pan-

[9] Pauſanias, who calls the place more truly Aornon. In the Orphic Argonauts it is ſaid to have been performed at Tænarus in [10] Laconia. He likewiſe reſided in Egypt, and travelled over the regions of Libya; and every where inſtructed people in the rites, and religion, which he profeſſed. In the ſame manner he went over a great part of the world.

[11] Ως ἱκομην επι γαιαν απειρετον, ηδε ποληας,
Αιγυπτῳ, Λιβυῃτε, βροτοις ανα θεσφατα φαινων.

Some make Orpheus by birth a Thracian; ſome an Arcadian; others a Theban. Pauſanias mentions it as an opinion among the [12] Egyptians, that both Orpheus, and Amphion, were from their country. There is great uncertainty about his parents. He is generally ſuppoſed to have been the ſon of OEagrus, and Calliope: but Aſclepiades made him the ſon of Apollo, by that [13] Goddeſs. By ſome his mother was ſaid to have been Menippe; by others [14] Polymnia. He is alſo mentioned as the ſon of [15] Thamyras. Plato differs from them all, and ſtiles both Orpheus, and Muſæus, [16] Σεληνης και Μεσων εγγονοι, *the offspring of the Moon, and the Muſes:* in which account is contained ſome curious

[9] L. 9. p. 768.
[10] V. 41.
[11] Ibid. V. 99.
[12] L. 6. p. 505.
[13] Apollon. Rhod. L. 1. v. 23.
[14] Scholia. ibid.
[15] Natalis Comes. L. 7. p. 400.
[16] De Repub. L. 2. p. 364 Muſæus is likewiſe by the Scholiaſt upon Ariſtophanes ſtiled υἱος Σεληνης. Ranæ. V. 1065. Schol.

mytho-

mythology. The principal place of his reſidence is thought to have been in Pieria near mount Hæmus. He is alſo ſaid to have reſided among the Edonians; and in Sithonia at the foot of mount Pangæus: alſo upon the ſeacoaſt at Zona. In all theſe places he diſplayed his ſuperiority in ſcience: for he was not only a Poet, and ſkilled in harmony, but a great Theologiſt, and Prophet; alſo very knowing in medicine, and in the hiſtory of the [17] heavens. According to Antipater Sidonius, he was the author of Heroic verſe. And ſome go ſo far as to aſcribe to him the invention of letters; and deduce all knowledge from [18] him.

Many of the things, reported to have been done by Orpheus, are attributed to other perſons, ſuch as [19] Eetion, Muſæus, Melampus, Linus, Cadmus, and Philammon. Some of theſe are ſaid to have had the ſame [20] parents. Authors in their accounts of Orpheus, do not agree about the manner of his [21] death. The common notion is, that he was torn to pieces by the Thracian women. But according to Leonides in Laërtius he was ſlain by lightning: and there is an [22] epitaph to that purpoſe. The name of Orpheus is to be found in the liſts of the Argonauts: and he is men-

[17] Lucian. Aſtrologus.

[18] See Lilius Gyraldus de Poetarum Hiſt. Dialog. 2. P. 73.

Ορφευς, φρενικτας αοιδαν πατηρ. Pyndar. Pyth. Ode. 4. P. 253.

[19] Clementis Cohort. P. 12. Diog. Laert. Procem. P. 3. Herodotus. L. 2. c. 49. Diodorus. L. 1. p. 87. l. 3. p. 300. Apollodorus. L. 1. p. 7.

[20] Linus was the ſon of Apollo, and Calliope. See Suidas, Λινος.

[21] There were in like manner different places, where he was ſuppoſed to have been buried.

[22] Procem. P. 5. Anthолog. L. 3. p. 270. In like manner Zoroaſter was ſaid to have been ſlain by lightning.

tioned in the two principal poems upon that ſubject. Yet there were writers, who placed him eleven generations before the war of Troy, conſequently ten generations before that expedition. [23] Γεγονε προ ια γενεων των Τρωικων—βιωναι δε γενεας θ' οἱ δε ια φησιν. *He was born eleven ages before the ſiege of Troy, and he is ſaid to have lived nine ages; and according to ſome eleven.* This extent of [24] life has been given him in order to bring him down as low as the æra of the Argonauts: though, if we may believe Pherecydes Syrus, he had no ſhare in that expedition.

To remedy the inconſiſtences, which ariſe in the hiſtory of Orpheus, writers have ſuppoſed many perſons of this name. Suidas takes notice of no leſs than four in [25] Thrace. But all theſe will not make the hiſtory conſiſtent. Voſſius therefore with good reaſon doubts, whether ſuch a perſon ever exiſted. Nay, he aſſerts, [26] Triumviros iſtos Poeſeos, Orphea, Muſæum, Linum, non fuiſſe: ſed eſſe nomina ab antiquâ Phœnicum linguâ, quâ uſi Cadmus, et aliquamdiu poſteri. There is great truth in what Voſſius here advances: and in reſpect to Orpheus, the teſtimony of Ariſtotle, quoted by him from Cicero, is very deciſive. [27] Orpheum poetam docet Ariſtoteles nunquam fuiſſe. Dionyſius, as we learn from Suidas, affirmed the ſame thing. Palæphatus

[23] Suidas, Ορφευς.

[24] Tzetzes makes him live one hundred years before the war of Troy. Hiſt. 399. Chil. 12.

[25] Ορφευς.

[26] Voſſius de Arte Poet. C. 13. p. 78.

[27] Cicero de Nat. Deor. L. 1. c. 38. See alſo Ælian. Var. Hiſt. L. 8. c. 6.

indeed

indeed admits the man; but ſets aſide the hiſtory. [28] Ψευδης και ὁ περι τὸ Ορφεως μυθος. *The hiſtory too of Orpheus is nothing elſe but a fable.* From what has been ſaid, I think, it is plain, that under the character of this perſonage we are to underſtand a people named [29] Orpheans; who, as Voſſius rightly intimates, were the ſame as the Cadmians. In conſequence of this, there will ſometimes be found a great ſimilarity between the characters of theſe two perſons.

I have ſhewn, that Colonies from [30] Egypt ſettled in the region of Sethon, called afterwards Sethonia, upon the river Palæſtinus. They were likewiſe to be found in the countries of Edonia, Pieria, and Peonia: in one of which they founded a city and temple. The Grecians called this city Orpheus: [31] Ορφευς εϛι πολις υπο τη Πιερίη. *Orpheus is a city of Thrace below Pieria.* But the place was originally expreſſed Orphi, by which is meant the oracular temple of Orus. From hence, and from the worſhip here inſtituted, the people were ſtiled Orphites, and Orpheans. They were noted for the Cabiritic myſteries; and for the Dionuſiaca, and worſhip of Damater. They were likewiſe very famous for the medicinal arts; and for their ſkill in aſtronomy and muſic. But the Grecians have comprehended under the

[28] C. 24. p. 84.

[29] Through the whole of this I am obliged to diſſent from a perſon of great erudition, the late celebrated Profeſſor I. M. Geſner of Gottingen: to whom however I am greatly indebted, and particularly for his curious edition of the Orphic poems publiſhed at Leipſick, 1764.

[30] All the Orphic rites were confeſſedly from Egypt. Diodorus above. See Lucian's Aſtrologus.

[31] Suidas.

character of one perſon the hiſtory of a people. When they ſettled in Thrace, they introduced their arts, and their worſhip, among the barbarous [32] natives; by whom they were revered for their ſuperior knowledge. They likewiſe bequeathed many memorials of themſelves, and of their forefathers, which were probably ſome emblematical ſculptures upon wood, or ſtone: hence we read of the tablets of Orpheus preſerved in Thrace, and particularly upon mount [33] Hæmus. The temple, which they built upon this mountain, ſeems to have been a college, and to have conſiſted of a ſociety of prieſts. They were much addicted to celibacy, as we may judge from their hiſtory; and were in great meaſure recluſes after the mode of Egypt, and Canaan. Hence it is ſaid of Orpheus, that he ſecreted himſelf from the world, and led the life of a [34] Swan: and it is moreover mentioned of Ariſtæus, when he made a viſit to Dionuſus upon mount Hæmus, that he diſappeared from the ſight of men, and was never after [35] ſeen. According to the moſt common accounts concerning the death of Orpheus, it was owing to his principles, and manner of life. He was a ſolitary, and refuſed all commerce with woman-kind: Hence the Mænades, and other women of Thrace, roſe upon him, and tore him to pieces. It is ſaid, that his head, and lyre were thrown into the Hebrus; down which they were

[32] Maximus Tyrius. C. 37. p. 441.

[33] Scholia upon the Hecuba of Euripides. V. 1267. See alſo the Alceſtis. V. 968.

[34] Plato de Repub. L. 10. p. 620.

[35] Diodorus. L. 4. p. 282. The hiſtory of Ariſtæus is nearly a parody of the hiſtories of Orpheus, and Cadmus.

wafted

wafted to Lemnos. What is here mentioned of Orpheus, undoubtedly relates to the Orpheans, and to their temple upon mount Hæmus. This temple was in proceſs of time ruined: and there is great reaſon to think, that it was demoliſhed upon account of the cruelties practiſed by the prieſts, and probably from a deteſtation of their unnatural crimes, to which there are frequent alluſions. Ovid having given a character of Orpheus, concludes with an accuſation to this purpoſe.

[36] Ille etiam Thracum populis fuit auctor amores
In teneros transferre mares: citraque juventam
Ætatis breve ver, et primos carpere flores.

Thoſe of the community, who ſurvived the diſaſter, fled down the Hebrus to Leſbos; where they either found, or erected, a temple ſimilar to that, which they had quitted. Here the ſame worſhip was inſtituted; and the place grew into great reputation. They likewiſe ſettled at Lemnos. This iſland lay at no great diſtance from the former; and was particularly devoted to the Deity of fire. It is ſaid by Hecatæus, that it received the name of Lemnos from the Magna Dea, Cybele. She was ſtiled by thenatives Λημνος, and at her ſhrine they uſed to ſacrifice young perſons. [37] Απο μεγαλης λεγομενης Θεϐ· ταυτη δε και παρθενϐς εθυον. They ſeem to have named the temple at Leſbos Orphi, and Orpheï caput: and it appears to have been very famous on

[36] Ovid. Metamorph. L. 10. v. 81. The like mentioned of the Cadmians. See Æſchylus. Επτ' επι Θηϐαις. Procem. Ælian. Var. Hiſt. L. 13. c. 5.

[37] Hecatæus apud Steph. Byzant. Λημνος. The firſt inhabitants are ſaid to have been Thracians, ſtiled Σιντιες και Σαπαιοι: the chief cities Myrina, and Hephaiſtia.

account

account of its oracle. Philoſtratus ſays, that the Ionians, and Æolians, of old univerſally conſulted it: and, what is extraordinary, that it was held in high eſtimation by the people of [38] Babylonia. He calls the place the head of Orpheus: and mentions, that the oracle proceeded from a cavity in the earth; and that it was conſulted by Cyrus, the Perſian. That the Babylonians had a great veneration for a temple named Orphi, I make no doubt: but it certainly could not be the temple at Leſbos. During the Babyloniſh empire, Greece, and its iſlands, were ſcarcely known to people of that country. And when the Perſians ſucceeded, it is not credible, that they ſhould apply to an oracle at Leſbos, or to any oracle of Greece. They were too refined in their religious notions to make any ſuch application. It is notorious, that, when Cambyſes, and Ochus, invaded Egypt, and when Xerxes made his inroad into Greece, they burnt and ruined the temples in each nation, out of abomination to the worſhip. It was another place of this name, an oracle of their own, to which the Babylonians, and Perſians, applied. For it cannot be ſuppoſed, in the times ſpoken of, that they had a correſpondence with the weſtern world. It was Ur, in Chaldea, the ſeat of the ancient Magi, which was ſtiled Urphi, and Orphi, on account of its being the ſeat of an oracle. That there was ſuch a temple is plain from Stephanus Byzantinus, who tells us, [39] Μαντειον εχειν αυτους (Χαλδαιους) παρα βαρβαροις, ὡς Δελφοι παρ' Ἕλλησι. *The Chaldeans had an oracle as famous*

[38] Philoſtrati Heroica. P. 677. εν κοιλῃ τῃ γῃ χρησμωδεῖ.

[39] Steph. Byz. Χαλδαιος.

among

among the people of thoſe parts, as Delphi was among the Grecians. This temple was undoubtedly ſtiled Urphi. I do not mean, that this was neceſſarily a proper name; but an appellative, by which oracular places were in general diſtinguiſhed. The city Edeſſa in Meſopotamia ſeems likewiſe to have had the name of Urphi, which was given on account of the like rites, and worſhip. That it was ſo named, we may fairly preſume from its being by the natives called [40] Urpha, at this day. It was the former temple, to which the Babylonians, and Perſians had recourſe: and it was from the Magi of theſe parts, that the Orphic rites and myſteries were originally derived. They came from Babylonia to Egypt, and from thence to Greece. We accordingly find this particular in the character of Orpheus, [41] ειναι δε τον Οϱφεα μαγευσαι δεινον, *that he was great in all the myſteries of the Magi.* We moreover learn from Stephanus Monachius, that Orphon, a term of the ſame purport as Orpheus, was one of the appellations, by which the Magi were called. [42] Orphon, quod Arabibus Magum ſonat. In ſhort, under the character of Orpheus, we have the hiſtory both of the Deity, and of his votaries. The head of Orpheus was ſaid to have been carried to Lemnos, juſt as the head of Oſiris uſed to be waſted to Byblus. He is deſcribed as going to the ſhades below, and afterwards returning to upper air. This is ſimilar to the hiſtory of Oſiris, who was ſuppoſed to have been in a ſtate of death, and af-

[40] Pocock's Travels. Vol. 2. p. 159.

[41] Pauſan. L. 6. p. 505.

[42] See Huetii Demonſt. Evang. Pr. 4. P. 129.

ter a time to have come to life. There was moreover ſomething myſterious in the death of Orpheus; for it ſeems to have been celebrated with the ſame frantic acts of grief, as people practiſed in their lamentations for Thamuz and Oſiris, and at the rites of Baal. The Biſtonian women, who were the ſame as the Thyades, and Mænades, uſed to gaſh their arms with knives, and beſmear themſelves with [43] blood, and cover their heads with aſhes. By this diſplay of ſorrow we are to underſtand a religious rite; for Orpheus was a title, under which the Deity of the place was worſhiped. He was the ſame as Orus of Egypt, whom the Greeks eſteemed both as Apollo, and Hephaiſtus. That he was a deity is plain from his temple and oracle above mentioned: which, we find, were of great repute, and reſorted to by various people from the oppoſite coaſt.

As there was an Orpheus in Thrace, ſo there appears to have been an Orpha in [44] Laconia, of whoſe hiſtory we have but few remains. They repreſent her as a Nymph, the daughter of Dion, and greatly beloved by Dionuſus. She was ſaid at the cloſe of her life, to have been changed to a tree. The fable probably relates to the Dionuſiaca, and other Orphic rites, which had been in early times introduced into the part of the world abovementioned, where they were celebrated at a place called Orpha. But the rites grew into diſuſe, and the hiſtory of the place became obſolete: hence Orpha has been converted to a nymph, fa-

[43] Στικτους δ' ἡμαξαντο βραχιονας, αμφι μελαινῃ
Δευομεναι σποδιῃ θρηικιον πλοκαμον. Antholog. L. 3. p. 270.

[44] Servius in Virgil. Eclog. 8. See Salmacius upon Solinus. P. 425.

voured of the God there worſhiped; and was afterwards ſuppoſed to have been changed to one of the trees, which grew within its precincts.

Many undertook to write the hiſtory of Orpheus; the principal of whom were Zopurus of Heraclea, Prodicus Chius, Epigenes, and Herodorus. They ſeem all to have run into that general miſtake of forming a new perſonage from a title, and making the Deity a native, where he was inſhrined. The writings, which were tranſmitted under the name of Orpheus, were innumerable: and are juſtly ridiculed by Lucian, both for their quantity, and matter. There were however ſome curious hymns, which uſed to be of old ſung in Pieria, and Samothracia; and which Onomacritus copied. They contain indeed little more than a liſt of titles, by which the Deity in different places was addreſſed. But theſe titles are of great antiquity: and though the hymns are tranſmitted in a modern garb, the perſon, through whom we receive them, being as late as [45] Piſiſtratus, yet they deſerve our notice. They muſt neceſſarily be of conſequence, as they refer to the worſhip of the firſt ages, and afford us a great inſight into the Theology of the ancients. Thoſe ſpecimens alſo, which have been preſerved by Proclus, in his diſſertations upon Plato, afford matter of great curioſity. They are all imitations, rather than tranſlations of the ancient Orphic poetry, accompanied with a ſhort comment. This poetry was in the original Amonian language, which

[45] Περι την πεντηκοστην Ολυμπιαδα. Tatianus. Aſſyr. P. 275. Theſe were the Orphic hymns, which were ſung by the Lycomedæ at Athens.

grew obſolete among the Helladians, and was no longer intelligible: but was for a long time preſerved in [41] Samothracia, and uſed in their ſacred rites.

[41] Diodorus Sic. L. 5. p. 322.

CADMUS.

ALTHOUGH I have ſaid ſo much about Dionuſus, Seſoſtris, and other great travellers, I cannot quit the ſubject till I have taken notice of Cadmus: for his expeditions, though not ſo extenſive as ſome, which I have been mentioning, are yet eſteemed of great conſequence in the hiſtories of ancient nations. The time of his arrival in Greece is looked up to as a fixed æra: and many circumſtances in chronology are thereby determined. He is commonly reputed to have been a Phenician by birth; the ſon of Agenor, who was the king of that country. He was ſent by his father's order in queſt of his ſiſter Europa; and after wandering about a long time to little purpoſe, he at laſt ſettled in Greece. In this country were many traditions concerning him; eſpecially in Attica, and Bœotia. The particular ſpot, where he is ſuppoſed to have taken up his reſidence, was in the latter province at Tanagra upon the river Iſmenus. He afterwards built Thebes: and wherever he came, he introduced the religion of his country. This conſiſted in the worſhip of [1] Dionuſus; and in the rites, which by the later

[1] Αιγυπτιω Διονυσου
Μυστιδος εννυχιας τελετας εδιδαξετο τεχνης. Nonnus. Dionuſ. L. 4. p. 128.
There will be found in ſome circumſtances a great reſemblance between Cadmus and Orpheus.

Greeks

Greeks were termed the Dionuſiaca. They ſeem to have been much the ſame as the Cabyritic myſteries, which he is ſaid to have eſtabliſhed in Samothracia. He fought with a mighty dragon; whoſe teeth he afterwards ſowed, and produced an army of men. To him Greece is ſuppoſed to have been indebted for the firſt introduction of [2] letters; which are ſaid to have been the letters of his country Phenicia, and in number ſixteen. He married Harmonia, the daughter of Mars and Venus: and his nuptials were graced with the preſence of all the Gods, and Goddeſſes; each of whom conferred ſome gift upon the bride. He had ſeveral children; among whom was a daughter Semele, eſteemed the mother of Bacchus. After having experienced great viciſſitudes in life, he is ſaid to have retired with his wife Harmonia to the coaſt of Illyria, where they were both changed to ſerpents. He was ſucceeded at Thebes by his ſon Polydorus, the father of Labdacus, the father of Laius. This laſt was the huſband of Jocaſta, by whom he had OEdipus.

Bochart with wonderful ingenuity, and equal learning, tries to ſolve the ænigmas, under which this hiſtory is repreſented. He ſuppoſes Cadmus to have been a fugitive Canaanite, who fled from the face of Joſhua: and that he was called Cadmus from being a Cadmonite, which is a fa-

2 Οἱ δὲ Φοινικες οὗτοι οἱ συν Καδμῳ απικομενοι—εισηγαγον διδασκαλια τε τες Ἑλληνας, και δη και γραμματα, ουκ εοντα πριν Ἑλλησιν. Herod. L. 5. c. 58.

Literas—— in Greciam intuliſſe e Phœnice Cadmum, ſedecim numero. Pliny. L. 7. c. 56.

mily mentioned by Moſes. In like manner he imagines, that Harmonia had her name from mount Hermon, which was probably in the diſtrict of the Cadmonites. The ſtory of the dragon he deduces from the Hevæi, or Hivites; the ſame people as the Cadmonites. He proceeds afterwards with great addreſs to explain the reſt of the fable, concerning the teeth of the dragon, which were ſown; and the armed men, which from thence aroſe: and what he ſays is in many particulars attended with a great ſhew of probability. Yet after all his ingenious conjectures, I am obliged to diſſent from him in ſome points; and particularly in one, which is of the greateſt moment. I cannot be induced to think, that Cadmus was, as Bochart repreſents him, a Phenician. Indeed I am perſuaded, that no ſuch perſon exiſted. If Cadmus brought letters from Phenicia, how came he to bring but ſixteen; when the people, from whom he imported them, had undoubtedly more, as we may infer from their neighbours? And if they were the current letters of Greece, as Herodotus intimates; how came it to paſs, that the tablet of Alcmena, the wife of Amphitryon, the third in deſcent from Cadmus, could not be underſtood, as we are aſſured by[3] Plutarch? He ſays, that in the reign of Ageſilaus of Sparta, a written tablet was found in the tomb of Alcmena, to whom it was inſcribed: that the characters were obſolete, and unintelligible; on which account they ſent it to Conuphis of Memphis in Egypt to be deciphered. If theſe characters were Phenician, why were they ſent to a prieſt of a

3 Plutarch. De genio Socratis. Vol. 1. P. 578.

different

different country for interpretation? and why is their date, and antiquity defined by the reign of a king in Egypt? [4] Τας τυπας ειναι της επι Πρωτει βασιλευοντι γραμματικης. *The form of the letters was the ſame, as was in uſe, when Proteus reigned in that country.* Herodotus indeed, to prove that the Cadmians brought letters into Greece, aſſures us, that he ſaw ſpecimens of their writing at Thebes in the temple of Apollo [5] Iſmenius: that there was a tripod as ancient as the reign of Laius, the ſon of Labdacus; with an inſcription, which imported, that it had been there dedicated by Amphitryon upon his victory over the Teleboæ. I make no doubt, but that Herodotus ſaw tripods with ancient inſcriptions: and there might be one with the name of Amphitryon: but how could he be ſure that it was the writing of that perſon, and of thoſe times? We know what a pleaſure there is in enhancing the antiquity of things; and how often inſcriptions are forged for that purpoſe. Is it credible, that the characters of Amphitryon ſhould be ſo eaſy to be apprehended, when thoſe of his wife Alcmena could not be underſtood? and which of the two are we in this caſe to believe, Herodotus, or Plutarch? I do not mean that I give any credence to the ſtory of Alcmena, and her tablet: nor do I believe, that there was a tripod with characters as ancient as Amphitryon. I only argue from the principles of the Greeks, to prove their inconſiſtency. The

[4] Plutarch above.

[5] Ὁ μεν δη ἑις των τριποδων επιγραμμα εχει,
Αμφιτρυων μ' ἀνεθηκεν εων απο Τηλεβοαων.
Ταυτα ἡλικιην αν ειη κατα Λαϊον τον Λαβδακω. Herod. L. 5. c. 59.

Pheneatæ

Pheneatæ in Arcadia ſhewed to Pauſanias an inſcription upon the baſis of a brazen ſtatue, which was dedicated to [6] Poſeidon Hippius. It was ſaid to have been written by Ulyſſes; and contained a treaty made between him and ſome ſhepherds. But Pauſanias acknowledges, that it was an impoſition: for neither ſtatues of braſs, nor ſtatues of any ſort, were in uſe at the time alluded to.

It is ſaid of Cadmus, that he introduced the rites of [7] Bacchus into Greece. But how is this poſſible, if Bacchus was his deſcendant, the ſon of his daughter Semele? To remedy this, the latter mythologiſts ſuppoſe, that there was a prior Bacchus, who was worſhiped by Cadmus. This is their uſual recourſe, when they are hard preſſed with inconſiſtencies. They then create other perſonages, to help them out of their difficulties. They form with great facility a new Semiramis, or Ninus; another Belus, Perſeus, Minos, Hermes, Phoroneus, Apis, though to little purpoſe: for the miſtake being fundamental, the inconveniencies cannot be remedied by ſuch ſubſtitutes. We are told, that Cadmus was a Phenician: but Diodorus Siculus ſpeaks of him as aſſuredly of Egypt; and mentions moreover, that he was a native of the Thebaïs: [8] Καδμον εκ Θηβων ονται των Αιγυπτιων. Pherecydes Syrus alſo, from whom moſt of the mythology

[6] Pauſanias. L. 8. p. 628.

[7] He is ſaid to have introduced Διονυσιακην, τελετηργιαν, φαλληφοριαν.

[8] Diodorus Sicul. L. 1. p. 20.

of

of Greece was borrowed, makes Cadmus an [9] Egyptian, the ſon of Agenor, and Argiope, who was the daughter of Nilus. By others he is ſaid to have been the ſon of Antiope, the daughter of Belus: conſequently he muſt originally have been of Babyloniſh extraction. His father Agenor, from whom he is ſuppoſed to have been inſtructed in the ſciences, is repreſented by Nonnus as reſiding at Thebes.

[10] Πατρια θεσπεσιης δεδαημενος οργια τεχνης,
Αιγυπτιης σοφιης μεταναστιος, ημος Αγηνωρ
Μεμφιδος ενναετης ἑκατομπυλον ὡκεε Θηβην.

We learn the ſame from the Scholiaſt upon Lycophron, who ſtiles the king Ogugus. [11] Και ὁ Ωγυγος Θηβων Αιγυπτιων ην Βασιλευς, ὁθεν ὁ Καδμος ὑπαρχων, ελθων εν Ἑλλαδι τας Ἑπταπυλας εκτισε. *Moreover Ogugus was king of Thebes in Egypt: of which country was Cadmus, who came into Greece, and built the city ſtiled Heptapulæ.* It was from the ſame part of the world, that the myſteries were imported, in which Cadmus is repreſented as ſo knowing: and here it was, that he was taught hieroglyphics, and the other characters, which are attributed to him. For he is ſaid to have been expert [12] Χειρος οπισθοποροιο χαραγματα λοξα χαρασσων. Theſe arts he carried

9 Cadmum Pherecydes. L. iv. Hiſtoriarum ex Agenore et Argiope, Nili fluvii filiâ natum eſſe tradidit. Natalis Comes. L. 8. c. 23. p. 481. There are various genealogies of this perſonage. Λιβυης της Επαφε και Ποσειδωνος, Αγηνωρ και Βηλος. Αγηνωρος και Αντιοπης της Βηλε Καδμος. Scholia Euripid. Phœniſſ. V. 5.

Φερεκυδης δε εν δ ὑτω φησιν. Αγηνωρ δε ὁ Ποσειδωνος γαμει Δαμνω την Βηλε· των δε γινονται Φοινιξ και Ισαια, ἡν ισχει Αιγυπτος, και Μελια, ἡν ισχει Δαναος· επειτα ενισχει Αγηνωρ Αργιοπην την Νειλε τε ποταμε· τε δε γινεται Καδμος. Apollon. Scholia. L. 3. v. 1185.

10 Dionuſiac. L. 4. p. 126.

11 V. 1206. The Poet calls the Thebans of Bœotia, Ωγυγε σπαρτος λεως.

12 Nonnus. L. 4. p. 126.

firſt to the coaſt of Sidon, and Syria; and from thence he is ſuppoſed to have brought them to Greece: for before he came to Hellas, he is ſaid to have reigned in conjunction with Phœnix, both at Sidon and Tyre. [13] Φοινιξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν Τυρε και Σιδωνος εβασιλευσαν. *Phœnix and Cadmus came from Thebes in Egypt, and reigned at Tyre and Sidon.*

Thus I have taken pains to ſhew, that Cadmus was not, as has been generally thought, a Phenician. My next endeavour will be to prove that no ſuch perſon exiſted. If we conſider the whole hiſtory of this celebrated hero, we ſhall find, that it was impoſſible for one perſon to have effected what he is ſuppoſed to have performed. His expeditions were various and wonderful; and ſuch as in thoſe early times would not have been attempted, nor could ever have been compleated. The Helladians ſay little more, than that he built Thebes, and brought letters into Greece: that he ſlew a dragon, from the teeth of which being ſowed in the ground there aroſe an army of earthborn men. The writers of other countries afford us a more extenſive account: among the principal of which are to be eſteemed Herodotus, Diodorus, Strabo, and Pauſanias. Some of them had their [14] doubts about the reality of this adventurer: and from the hiſtory, which they have tranſmitted, we may ſafely infer, that no ſuch perſon exiſted, as has been deſcribed under the character of Cadmus.

He is ſaid to have ſailed firſt to [15] Phenicia and Cyprus;

[13] Euſeb. Chron. P. 27. and Syncellus. P. 152.

[14] See Pauſan. L. 9. p. 734.

[15] [illegible] και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν κτλ. Euſeb. Chron. P. 27.

and afterwards to [16] Rhodes. Here he inſtructed the people in the religion which he profeſſed; and founded a temple at Lindus, where he appointed an order of prieſts. He did the ſame [17] at Thera, and afterwards was at [18] Thaſus: and proceeding in his travels partook of the Cabiritic myſteries in [19] Samothracia. He viſited [20] Ionia, and all the coaſt upwards to the Helleſpont and Propontis. He was at Leſbos, which he named [21] Iſſa; where ſome of his poſterity were to be found long after. He was alſo at Anaphe, one of the Sporades; which iſland was denominated Membliaros from one of his [22] followers. Mention is made of his being upon the [23] Helleſpont, and in Thrace. Here he reſided, and found out a mine of [24] gold, having before found one of copper in [25] Cyprus. Hence he is ſaid to have procured great wealth. [26] Ὁδε Καδμος πλουτος περι Θρακην, και το Παγγαιον ορος. We hear of him afterwards in [27] Eubœa; where there

[16] Diodorus Sic. L. 5. p. 329.

[17] Καδμος—προσεσχε την Θηραν. Herod. L. 4. c. 147.

[18] Conon apud Photium. P. 443. and Scholia Dionyſii. V. 517. Ειχε δε ἱερον Ἡρακλεους ἡ Θασος, ὑπο των αυτων Φοινικων ἱδρυθεν, οἱ πλευσαντες κατα ζητησιν της Ευρωπης την Θασον εκτισαν.

[19] Diodorus Sic. L. 5. p. 323.

[20] Nonnus. L. 3. p. 86. Priene in Ionia called Cadmia. Strabo. L. 14. p. 943.

[21] Lycophron. V. 219.

[22] Steph. Byzant.

[23] Nonnus. P. 86.

[24] Auri metalla et conflaturam Cadmus Phœnix (invenit) ad Pangæum montem. Plin. L. 7. c. 56. Καδμος, και Τηλεφασσα εν Θρακῃ κατωκησαν. Apollodorus. L. 3. p. 130.

[25] Plin. L. 34. c. 10. Hygin. F. 274.

[26] Strabo. L. 14. p. 998.

[27] Strabo. L. 10. p. 685.

are to be found innumerable traces of him, and his followers. He was likewiſe at [28] Sparta, as we may infer from the Heroüm erected to him by Eurotas, and his brethren, the ſons of Huræus. He muſt have reſided a great while in [29] Attica; for there were many edifices about Athens attributed to him. He ſettled at Tanagra in Bœotia; where he loſt all his companions, who were ſlain by a dragon. He afterwards built Thebes. Here he was king; and is ſaid to have reigned ſixty-two [30] years. But as if his wanderings were never to be terminated, he leaves his newly founded city, and goes to Illyria. Here we find him again in regal ſtate. [31] *Βασιλευει Καδμος των Ιλλυριων.* He reigns over the country which receives its name from his ſon. [32] *Ιλλυρια—απο Ιλλυριϑ τϑ Καδμονος παιδος.* Now whoever is truly acquainted with antiquity, muſt know, that in the times here ſpoken of little correſpondence was maintained between nation and nation. Depredations were very frequent; and every little maritime power was in a ſtate of [33] piracy: ſo that navigation was attended with great peril. It is not therefore to be believed, that a perſon ſhould ſo often rove upon the ſeas amid ſuch variety of nations, and reſide among them at his pleaſure: much leſs that he ſhould build temples, found cities, and introduce his religion, wherever he liſted; and this too in ſuch tranſient viſits. Beſides,

[28] Pauſanias. L. 3. p. 245.
[29] Herodotus. L. 5. c. 61.
[30] Cedrenus. P. 23.
[31] Apollodorus. L. 3. p. 143. Pauſan. L. 9. p. 719.
[32] Stephanus Byzantin.
[33] Thucydid. L. 1. c. 5, 6.

DEUS LUNUS.

Heliopo- -litanus.

OPHIS et OVUM MUNDANUM.

Syri- orum.

DEUS LUNUS

Carrhenorum.

according to the Egyptian accounts, the chief of his adventures were in Libya. He married Harmonia at the lake [34] Tritonis; and is ſaid to have founded in that part of the world no leſs than an hundred cities:

[35] Λιβυσιδι Καδμος αρουρα
Δωμησας πολιων εκατονταδα.

Some of theſe cities ſeem to have been ſituated far weſt in the remoter parts of Africa.

[36] Και Λιβυες στρατοωντο παρ' Εσπεριον κλιμα γαιης,
Αγχινεφη ναιοντες Αλημονος ασεα Καδμυ.

Carthage itſelf was of old called [37] Cadmeia: ſo that he may be ranked among the founders of that city. Καρχηδων, Μητροπολις Λιβυης—εκαλειτο δε Καινη πολις, και Καδμεια. He is mentioned by Moſes Chorenenſis to have ſettled in [38] Armenia, where there was a regio Cadmeia not far from Colchis. He reigned here; and is ſaid to have been of the giant race, and to have come from [39] Babylonia. And as the city Carthage in Libya was called Cadmeia, ſo in this region

[34] Παρα Τριτωνιδι λιμνη
Αρμονιη παρελεκτο ροδωπιδι Καδμος αλητης. Nonnus. L. 13. p. 372.
Diodorus ſays that he married her in Samothracia. L. 5. p. 323.

[35] Nonnus. L. 13. p. 372.

[36] Nonnus. L. 13. p. 370.

[37] Stephanus Byzant. The Carthaginians are by Silius Italicus ſtiled Cadmeans.

Sacri cum perfida pacti
Gens Cadmea ſuper regno certamina movit. L. 1. v. 5.

[38] L. 1. c. 9, 10. p. 26. L. 2. c. 4. p. 87.

[39] Moſes Choren. L. 1. c. 9. p. 26. There was a city Cadmea in Cilicia. Καδμεια εκτισθη και Σιδη εν Κιλικια. Euſebii Chron. P. 30. l. 23.

Cadmeia there was a city Carthage: [40] Καρχηδων πολις Αρμενιας.

Such are the expeditions of Cadmus. But is it credible that any perſon could have penetrated into the various regions, whither he is ſuppoſed to have gone? to have founded colonies in Phenicia, Cyprus, Rhodes, Thera, Thaſus, Anaphe, Samothracia? to have twice viſited the Helleſpont? to have worked the mines in the Pangean mountains, and in other places? to have made ſettlements in Eubœa, Attica, Bœotia, and Illyria? and, above all, to have had ſuch territories in Afric? He is repreſented as heir to the kingdom of Egypt: this he quitted, and obtained a kingdom in Phenicia. He leaves this too; and after much wandering arrives in Greece; where he founds ſeveral cities and reigns ſixty-two years. After this, hard to conceive! he is made king in Illyria. He muſt alſo have reigned in Afric: and his dominions ſeem to have been conſiderable, as he founded an hundred cities. He is repreſented as a king in Armenia; and had there too no ſmall territory. Sure kingdoms in thoſe times muſt have been very cheap, if they were ſo eaſily attainable. But the whole is certainly a miſtake; at leaſt in reſpect to [41] Cadmus. No perſon could poſſibly have effected what

[40] Stephanus Byzant. Some think that this is a miſtake for Καλχηδων, Chalcedon. But Chalcedon was not in Armenia, nor in its vicinity.

[41] Cadmus was coeval with Dardanus. He was in Samothrace before the foundation of Troy. Diodorus Sicul. L. 5. p. 323. Yet he is ſaid to be contemporary with the Argonauts: Clemens Alexandrinus Strom. L. 1. p. 382. and poſterior to Tireſias, who was in the time of Epigonoi. Yet Tireſias is ſaid to have propheſied of Cadmus, and his offspring.

πολλα

what is attributed to him. They were not the atchievements of one perſon, nor of one age. And place Cadmus at any given æra, and arrange his hiſtory, as may appear moſt plauſible; yet there will ariſe numberleſs inconſiſtencies from the connexions he muſt have in reſpect to time, place, and people; ſuch as no art nor diſpoſition can remedy.

It may be aſked, if there were no ſuch man as Cadmus, what did the ancients allude to under this character? and what is the true purport of theſe hiſtories? The travels of Cadmus, like the expeditions of Perſeus, Seſoſtris, and Oſiris, relate to colonies, which at different times went abroad, and were diſtinguiſhed by this title. But what was the work of many, and performed at various ſeaſons, has been attributed to one perſon. Cadmus was one of the names of Oſiris, the chief Deity of Egypt. Both Europa, and Harmonia are of the like nature. They were titles of the Deity; but aſſumed by colonies, who went out, and ſettled under theſe denominations. The native Egyptians ſeldom left their country, but by force. This neceſſity however did occur: for Egypt at times underwent great [42] revolutions. It was likewiſe in ſome parts inhabited by people of a diffe-

πολλα δ' Καδμῳ
Χρησει, και μεγαλοις ὑστερα Λαβδακιδαις.
Callimachi Lavacra Palladis. V. 125.

The ſon of Cadmus is ſuppoſed to have lived at the time of the Trojan war: Lycophron. V. 217. and Scholia. His daughter Semele is ſaid to have been ſixteen hundred years before Herodotus, by that writer's own account. L. 2. c. 145. She was at this rate prior to the foundation of Argos; and many centuries before her father; near a thouſand years before her brother.

[42] See Excerpta ex Diodori. L. xl. apud Photium. P. 1152. concerning the different nations in Egypt, and of their migrations from that country.

rent

rent caſt; particularly by the ſons of Chus. Theſe were obliged to retire: in conſequence of which they ſpread themſelves over various parts of the earth. All, who embarked under the ſame name, or title, were in after times ſuppoſed to have been under the ſame leader: and to him was attributed the honour of every thing performed. And as colonies of the ſame denomination went to parts of the world widely diſtant; their ideal chieftain, whether Cadmus, or Bacchus, or Hercules, was ſuppoſed to have traverſed the ſame ground: and the atchievements of different ages were conferred upon a fancied hero of a day. This has been the cauſe of great inconſiſtency throughout the mythology of the ancients. To this they added largely, by being ſo laviſh of titles, out of reverence to their gods. Wherever they came they built temples to them, and cities, under various denominations; all which were taken from ſome ſuppoſed attribute. Theſe titles and attributes, though they belonged originally to one God, the Sun; yet being [43] manifold, and miſapplied, gave riſe to a multitude of Deities, whoſe æra never could be ſettled, nor their hiſtory rendered conſiſtent. Cadmus was one of theſe. He was the ſame as Hermes of Egypt, called alſo Thoth, Athoth, and Canathoth: and was

[43] Diana ſays to her father Jupiter,

Δος μοι παρθενιην αιωνιην, Αππα, φυλαξαι,
Και πολυωνυμιην. Callim. H. in Dianam. v. 6.

Παντας επ' ανθρωπες επειη πολυωνυμος εστιν. Homer. H. in Apoll. V. 82.

Πολλη μεν ανθρωποισι κ'εκ ανωνυμος
Θεα κεκλημαι Κυπρις. Eurip. Hippolytus. V. 1.

The Egyptain Deities had many titles.

ISIDI, MYRIONYMÆ. Gruter. lxxxiii. n. 11.

ſuppoſed

ſuppoſed to have been the inventer of letters. He was ſometimes ſtiled Cadmilus, another name for Hermes; under which he was worſhiped in Samothracia, and Hetruria. Lycophron ſpeaking of the prophet Prulis in Leſbos tells us, that he was the ſon of Cadmus, and of the race of Atlas. And he was the perſon, who was ſuppoſed to give information to the Greeks, when they were upon their expedition towards Troy.

[44] Ὡς μη σε Καδμος ωφελ' εν περιῤῥυτῳ
Ισση φυτευσαι δυσμενων ποδηγετην.

They are the words of Caſſandra: upon which the Scholiaſt obſerves; Πρυλις, υἱος τϐ Καδμιλϐ, και Καδμϐ, ητοι Ἑρμϐ; *Prulis of Leſbos was the ſon of Cadmilus, or Cadmus, the ſame as Hermes.* And afterwards he mentions, [45] ὁ Καδμος, ητοι Ἑρμης, *Cadmus, who is the ſame as Hermes.* In another place he takes notice, that the name of Hermes among the Hetrurians was [46] Cadmilus: and it has been ſhewn, that Cadmilus, and Cadmus, are the ſame. To cloſe the whole, we have this farther evidence from Phavorinus, that Cadmus was certainly an epithet or title of Hermes. [47] Καδμος, ου κυριον μονον, αλλα και Ἑρμϐ επιθετον.

Harmonia, the wife of Cadmus, who has been eſteemed a mere woman, ſeems to have been an emblem of nature, and the foſtering nurſe of all things. She is from hence ſtiled

[44] Lycophron. V. 219.
[45] Scholia. ibid.
[46] Lycophron. Schol. V. 162.
[47] Vetus Auctor apud Phavorinum.

παντροφος

[48] παντροφος Ἁρμονια. And when Venus is repreſented in the allegory as making her a viſit, ſhe is ſaid to go [49] εις δομον Ἁρμονιας παμμητορος, *to the houſe of the all-productive parent.* In ſome of the Orphic verſes ſhe is repreſented not only as a Deity, but as the light of the world.

[50] Ἁρμονιη, κοσμοιο φαεσφορε, και σοφε Δαιμον.

Harmonia was ſuppoſed to have been a perſonage, from whom all knowledge was derived. On this account the books of ſcience were ſtiled [51] κυρβιας Ἁρμονιας, the books of Harmonia, as well as the books of Hermes. Theſe were four in number, of which Nonnus gives a curious account, and ſays, that they contained matter of wonderful antiquity.

[52] Ειν ἑνι θεσφατα παντα, ταπερ πεπρωμενα κοσμῳ
Πρωτογονοιο Φανητος επιγραφε μαντιπολος χειρ.

The firſt of them is ſaid to have been coeval with the world.

[53] Πρωτην κυρβιν οπωπεν ατερμονος ἡλικα κοσμυ,
Ειν ἑνι παντα φερυσαν, ὁσα σκηπτυχος Οφιων
Ηνυσεν.

From hence we find, that Hermon, or Harmonia, was a

[48] Nonnus. L. 41. p. 1070. Harmonia, by the Scholiaſt upon Apollonius, is ſtiled Νυμφη Ναϊς. L. 2. v. 992. The marriage of Cadmus and Harmonia is ſaid to be only a parody of the marriage of Peleus and Thetis. Diodorus. L. 5. p. 323.

[49] Nonnus. L. 41. p. 1068.

[50] Oraculum Apollinis Sminthei apud Lactantium. D. I. L. 1. c. 8. p. 32. She is ſtiled the mother of the Amazons. Steph. Byzant. Ακμονια.

[51] Nonnus. L. 12. p. 328.

[52] Ibid.

[53] Ibid.

Deity,

Deity, to whom the firſt writing is aſcribed. The ſame is ſaid of Hermes. [54] Ἑρμης λεγεται Θεων εν Αιγυπτῳ γραμματα πρωτος ευρειν. The invention is alſo attributed to Taut, or Thoth. [55] Πρωτος εστι Ταυτος, ὁ των γραμματων την ευρεσιν επινοησας,—ὀν Αιγυπτιοι μεν εκαλεσαν Θωυθ, Αλεξανδρεις δε Θωθ, Ἑρμην δε Ἑλληνες μετεφρασαν. Cadmus is ſaid not only to have brought letters into Greece, but to have been the inventor of them: from whence we may fairly conclude, that under the characters of Hermon, Hermes, Taut, Thoth, and Cadmus, one perſon is alluded to. The Deity called by the Greeks Harmonia was introduced among the Canaanites very early by people from Egypt: and was worſhiped in Sidon, and the adjacent country by the name of [56] Baal Hermon.

Europa likewiſe was a Deity; according to Lucian the ſame as Aſtarte, who was worſhiped at Hierapolis in Syria. He viſited the temple, and had this information from the prieſts: [57] ὡς δε μοι τις των Ἱρεων απηγετο, Ευρωπης εστι (το αγαλμα) της Καδμυ αδελφης. He is ſpeaking of the ſtatue in the temple, which the prieſts told him belonged to a Goddeſs, the ſame as Europa, the ſiſter of Cadmus. She was alſo eſteemed the ſame as Rhea; which Rhea we know was the reputed mother of the gods, and particularly the mother of Jupiter.

[54] Plutarch. Sympos. L. 9. Quæſt. 13. p. 738.

[55] Philo apud Euſeb. P. E. L. 1. p. 31.

[56] Judges. C. 3. v. 3. Hermon was particularly worſhiped about Libanus, and Antilibanus, where was the country of the Cadmonites, and Syrian Hivites.

[57] Lucian de Syriâ Deâ. P. 6.

[58] Ες' αν Ῥεια τεκοι παιδα Κρονῳ εν φιλοτητι.

Pindar ſpeaks of Europa, as the [59] daughter of Tityus: and by Herodotus ſhe is made the mother of [60] Sarpedon and Minos.

I have mentioned, that Cadmus was the ſame as the Egyptian Thoth; and it is manifeſt from his being Hermes, and from the invention of letters being attributed to him. Similar to the account given of Cadmus is the hiſtory of a perſonage called by the Greeks Caanthus; this hiſtory contains an epitome of the voyage undertaken by Cadmus, though with ſome ſmall variation. Caanthus is ſaid to have been the ſon of Oceanus; which in the language of Egypt is the ſame as the ſon of Ogus, and Oguges; a different name for the ſame [61] perſon. Ogus, and with the reduplication Ogugus, was the ſame as Ogyges, in whoſe time the flood was ſuppoſed to have happened. Ogyges is repreſented both as a king of Thebes in Egypt, and of Thebes in Bœotia: and in his time Cadmus is ſaid to have left the former country, and to have come to the latter, being ſent in queſt of his ſiſter Europa by his father. Caanthus was ſent by his father with a like commiſſion. His ſiſter Melia had been ſtolen away; and he was ordered to ſearch every country, till he found her. He accordingly traverſed many ſeas, and at laſt landed in Greece, and paſſed into Bœotia. Here he found, that his ſiſter was detained by Apollo in the grove of Iſme-

[58] Apud Proclum in Timæum. P. 121. See Orpheus. Fragm. P. 403.

[59] Pyth. Ode 4. p. 237.

[60] Herodotus. L. 1. c. 173.

[61] Og, Ogus, Ogenus, Ogugus, Ωγυγης, Ωγηνιδαι, all relate to the ocean.

nus. There was a fountain [62] of the ſame name near the grove, which was guarded by a dragon. Caanthus is ſaid to have caſt fire into this ſacred receſs; on which account he was ſlain by Apollo. His ταφος, or tomb, was in after times ſhewn by the Thebans. We may perceive, that the main part of this relation agrees with that of Cadmus. Melie, the ſiſter of Caanthus, is by ſome ſpoken of as the mother of [63] Europa: which ſhews, that there is a correſpondence between the two hiſtories. The perſon alſo, who ſent theſe two adventurers, the ſiſter, of whom they went in queſt, and the preciſe place, to which they both came, exhibit a ſeries of circumſtances ſo ſimilar, that we need not doubt, but that it is one and the ſame hiſtory. It is ſaid, that Caanthus threw fire into the ſacred [64] grove: which legend, however miſconſtrued, relates to the firſt eſtabliſhment of fire-worſhip at Thebes in the grove of Apollo Iſmenius. The term Iſmenius is compounded of Is-Men,

[62] Ανωτερω δε τε Ισμενιε την κρηνην ιδοις αν, ἡντινα Αρεως φασιν ἱερὰν ειναι, και δρακοντα ὑπο τε Αρεως επιτεταχθαι φυλακα τῃ πηγῃ· προς ταυτῃ τῃ κρηνῃ ταφος ες-ι Καδμε· Μελιας δε αδελφον, και Ωκεανε παιδα ειναι Καδμον λεγουσιν. ϛαληναι δε ὑπο τε πατρος ζητησαντα ἁρπασμενην την αδελφην κτλ. Pauſan. L. 9. p. 730.

[63] Dicitur Europa fuiſſe Agenoris Phœnicum Regis, et Meliæ Nymphæ, filia. Natalis Comes. L. 8. p. 481.

[64] So Phlegyas was ſaid to have fired the temple of Apollo at Delphi. Euſeb. Chron. P. 27. Apud Delphos templum Apollinis incendit Phlegyas. Lutatius Placidus upon Statius. Thebaid. L. 1. v. 703. But Phlegyas was the Deity of fire, prior to Apollo and his temple. Apollo is ſaid to have married Coronis the daughter of Phlegyas. Hyginus. F. 161. and by her he had a ſon Delphus, from whom Delphi had its name. ibid. See Pauſan. L. 10. p. 811. The mythologiſts have made Apollo ſlay Caanthus: but Caanthus, Cunthus, Cunæthus, were all titles of the ſame Deity called Chan-Thoth in Egypt.

ignis Menis. Meen, Menes, Manes, was one of the moſt ancient titles of the Egyptian God Oſiris, the ſame as Apollo, and Caanthus. What has been mentioned about Cadmus and Caanthus is repeated under the character of a perſon named Curnus; who is ſaid to have been ſent by his father Inachus in ſearch of his ſiſter [65] Io. Inachus, Oceanus, Ogugus, and Agenor, are all the ſame perſonages under different names; and the hiſtories are all the ſame.

That Cadmus was of old eſteemed a Deity may be farther proved from his being worſhiped at Gortyna in Crete, as we learn from [66] Solinus. Iidem Gortynii et Cadmum colunt, Europæ fratrem. He had moreover an Heroum at Sparta, which was erected by people ſtiled the ſons of [67] Huræus. We learn from Palæphatus, that according to ſome of the ancient mythologiſts, Cadmus was the perſon, who ſlew the ſerpent [68] at Lerna. And according to Nonnus he contended with the giant Typhæus, and reſtored to Jupiter his loſt [69] thunder. By this is meant, that he renewed the rites, and worſhip of the Deity, which had been aboliſhed. Theſe are circumſtances, which ſufficiently ſhew, that Cadmus was a different perſonage, from what he is generally imagined. There was a hill in Phrygia of his name, and probably ſacred to him; in which were the fountains of the river [70] Lycus. There was alſo a river Cadmus, which roſe

[65] Diodorus Siculus. L. 5. p. 331.
[66] Solinus. L. 17.
[67] Pauſanias. L. 3. p. 245.
[68] Palæphatus. P. 22.
[69] Dionyſiaca. L. 1. p. 42. L. 1. p. 38.
[70] Strabo. L. 12. p. 867.

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in the ſame mountain, and was loſt underground. It ſoon afterwards burſt forth again, and joined the principal ſtream. Mountains and rivers were not denominated from ordinary perſonages. In ſhort Cadmus was the ſame as Hermes, Thoth, and Oſiris: under which characters more than one perſon is alluded to: for all theology of the ancients is of a mixed nature. He may principally be eſteemed Ham, who by his poſterity was looked up to as the Sun, and worſhiped under his titles: a circumſtance however, which was common to all, who were ſtiled Baalim. That he was the ſame as Ham will appear from the etymology of his name. I have before ſhewn that the Sun was ſtiled [71] Achad, Achon, and Achor: and the name, of which we are treating, is a compound of [72] Achad-Ham, rendered by the Greeks Acadamus and Academus, and contracted Cadmus. Many learned men have thought, that the place at Athens called Academia was founded by Cadmus, and denominated from him: and of the latter circumſtance I make no doubt. [73] Ab hoc Cadmo Eruditi Academiam, quaſi Cadmiam deducunt: quo nomine indigitari locum muſis ſtudiiſque ſacratum notiſſimum eſt. The true name of Cadmus according to this ſuppoſition muſt have been, as I have repreſented, Acadamus; or as

[71] See Radical. P. 76.

[72] Places ſacred to the Sun had the name of Achad, and Achor. Niſibis was ſo called. *In Achor, quæ eſt Niſibis.* Ephræmus Syrus. *Et in Achad, quæ nunc dicitur Niſibus.* Hieron. See Geograph. Hebræor. Extera. P. 227. of the learned Michaelis.

The Deity, called Achor, and Achad, ſeems to be alluded to by Iſaiah. c. 65. v. 10. and c. 66. v. 17. Achad well known in Syria: Selden de Diis Syris. c. 6. p. 105.

[73] Hoffman—Academia. Hornius. Hiſt. Philoſ. L. 7.

the

the Ionians expreſſed it Academus, to have Academia formed from it. Herodotus informs us, that, when the Cadmians came to Attica, they introduced a new ſyſtem of [74] Architecture; and built temples in a ſtyle quite different from that, to which the natives had been uſed. And he deſcribes theſe buildings as erected at ſome diſtance from thoſe of the country. This was the ſituation of the place called Academia, which ſtood at the diſtance of a few furlongs from [75] Athens. It was a place of exerciſe, and ſcience; and by all accounts finely diſpoſed; being planted with variety of trees, but particularly Olives, called here (Μοριαι) Moriæ. There were likewiſe ſprings, and baths for the convenience of thoſe, who here took their exerciſe. The tradition among the Athenians was, that one Ecademus, or Academus, founded it in ancient times; from whom it received its name. Laërtius ſtiles him the hero Ecademus: [76] Απο τινος Ἡρωος ωνομασθη Εκαδημια. And Suidas to the ſame purpoſe: Απο Εκαδημια τινος Ἡρωος ονομασθεν. But Eupolis, the comic writer, who was far prior, ſpeaks of him as a Deity: [77] Εν ευσκιοις

[74] Και σφι Ἱρα εϛι εν Αθηνηϛι ἱδρυμενα, των ουδεν μετα τοισι λοιποισι Αθηναιοισι, αλλα τε κεχωρισμενα των αλλων Ἱρων· και δη και Αχαιΐης Δημητρος Ἱρον τε και οργια. Herod. L. 5. c. 61.

[75] Pauſanias. L. 1. p. 71.

[76] Diog. Laertius. L. 3. § 6. Hornius ſays, Academia a Cadmo nomen accepit, non ab Ecademo. L. 7. c. 3. but Ecademus, and Cadmus, were undoubtedly the ſame perſon. Harpocration thinks that it took its name from the perſon, who firſt conſecrated it. Απο τϑ Καθιερωσαντος Ακαδημϑ.

Ἡ μεν Ακαδημια απο Ἡρωος τινος Ακαδημϑ κτισαντος τον τοπον. Ulpian upon Demoſthem. contra Timocratem.

[77] Eupolis Comicus: εν Αϛροτευτοις apud Laërtium in Vitâ Platonis. L. §. c. 7.

δρυμοισιν

δρυμοισιν Ακαδημε Θεε. The trees, which grew within the precincts, were looked upon as very ſacred, [78] οντως ιεραι, and the place itſelf in ancient times was of ſo great ſanctity, that it was a profanation to laugh there; [79] προτερον εν Ακαδημια μηδε γελασαι εξεσιαν ειναι.

The Ceramicus at Athens had the ſame name; and was undoubtedly given from the ſame perſonage. Ακαδημια. καλειται δε ετως ὁ Κεραμικος. Heſych. The common notion was, that it was denominated from the hero [80] Ceramus, the ſon of Dionuſus. This aroſe from the common miſtake; by which the place was put for the perſon, to whom it was ſacred, and whoſe name it bore. Ham was the ſuppoſed hero: and Ceramus was Cer-Ham, the tower or temple of Ham, which gave name to the incloſure. This abuſe of terms is no where more apparent than in an inſcription mentioned by Gruter; where there is a mixed title of the Deity formed from his place of worſhip.

[81] Malacæ Hiſpaniæ.

MARTI CIRADINO
TEMPLUM COMMUNI VOTO
ERECTUM.

Cir-Adon was the temple of Adon, or Adonis; the Amonian title of the chief God. In like manner near mount Laphyſ-

[78] Ην γαρ γυμνασιον απο Ακαδημε— περι αυτον δε ησαν αι οντως ιεραι Ελαιαι της Θεε, αι καλουνται Μοριαι. Schol. upon Ariſtoph. Νεφελαι. V. 1001.

[79] Ælian. Var. Hiſt. L. 3. c. 35.

[80] Το δε χωριον ὁ Κεραμικος το μεν ονομα εχει απο Ἡρωος Κεραμου· Διονυσου τε ειναι και Αριαδνης. Pauſan. L. 1. p. 8.

[81] Gruter. Inſcrip. P. 57. n. 13.

tium

tium in Bœotia the God [82] Charops was worſhiped, and ſtiled Hercules Charops. But Char-Ops, or Char-Opis, ſignified the temple of the ſerpent Deity: and was undoubtedly built of old by the people named Charopians, and Cyclopians; who were no other than the ancient Cadmians. Ceramicus was an Egyptian name; and one of the gates or towers of the gates at [83] Naucratis in that country was ſo called. It was alſo the name of an harbour in Caria, probably denominated from ſome building at the [84] entrance.

I may poſſibly be thought to proceed too far in abridging hiſtory of ſo many heroïc perſonages, upon whoſe names antiquity has impreſſed a reverence; and whoſe mighty actions have never been diſputed. For though the dreſs and colouring may have been thought the work of fancy, yet the ſubſtance of their hiſtory has been looked upon as undeniably true. To which I anſwer, that it was undoubtedly founded in truth: and the only way to aſcertain what is genuine, muſt be by ſtripping hiſtory of this unnatural veil, with which it has been obſcured; and to reduce the whole to its original appearance. This may be effected upon the principles, which I have laid down; for if inſtead of Perſeus, or Hercules, we ſubſtitute bodies of men, who went under ſuch titles, the hiſtory will be rendered very probable, and conſiſtent. If inſtead of one perſon Cadmus traverſing ſo much ground, and introducing the rites of his country at Rhodes, Samos, Thera, Thaſus, Samothrace, and build-

[82] Pauſan. L. 9. p. 779.
[83] Athenæus. L. 11. p. 480.
[84] Pliny. L. 5. c. 29.

ing

ing ſo many cities in Libya, we ſuppoſe theſe things to have been done by colonies, who were ſtiled Cadmians, all will be very right, and the credibility of the hiſtory not diſputed. Many difficulties may by theſe means be ſolved, which cannot otherwiſe be explained: and great light will be thrown upon the mythology of the ancients.

The ſtory then of Cadmus, and Europa, relates to people from Egypt, and Syria, who went abroad at different times, and ſettled in various parts. They are ſaid to have been determined in their place of reſidence by an ox, or cow: by which this only is meant, that they were directed by an oracle: for without ſuch previous inquiry no colonies went abroad. An oracle by the Amonians was termed Alphi, and Alpha, the voice of God. In Egypt the principal oracular temples were thoſe of the ſacred animals Apis and Mneuis. Theſe animals were highly reverenced at Heliopolis, and Memphis, and in other cities of that country. They were of the male kind; but the honours were not confined to them; for the cow, and heifer were held in the like veneration, and they were eſteemed equally prophetic. Hence it was, that they were in common with the Apis and Mneuis ſtiled Alphi, and Alpha: which name was likewiſe current among the Tyrians, and Sidonians. In conſequence of this, Plutarch, ſpeaking of the letter Alpha, ſays, [85] Φοινικας ἀτω καλειν τον Βαν. *The Phenicians call an ox Alpha.*

[85] Plutarch. Sympoſ. L. ix. c. 3. p. 738. Alpha likewiſe ſignified a leader: but I imagine, that this was a ſecondary ſenſe of the word. As Alpha was a leading letter in the alphabet, it was conferred as a title upon any perſon who took the lead, and ſtood foremoſt upon any emergency.

And Heſychius ſpeaks to the ſame purpoſe. Αλφα, βȣς. Thus we find that Alpha was both an oracle, and an oracular animal. The Grecians took it in the latter acceptation; and inſtead of ſaying that the Cadmians acted in obedience to an oracle, they gave out, that Cadmus followed a cow. What is alluded to in the animal, which was ſuppoſed to have been his guide, may be known by the deſcription given of it by Pauſanias: [86] Επι δε ἑκατερας της βοος πλευρας σημειον επειναι λευκον, εικασμενον κυκλῳ της Σεληνης. *There was a white mark on each ſide of the cow like the figure of the moon.* The poet quoted by the Scholiaſt upon Ariſtophanes ſpeaks to the ſame purpoſe. [87] Λευκον σχημ' ἑκατερθε περιπλοκον, ηυτε Μηνης. This is an exact deſcription of the [88] Apis, and other ſacred kine in Egypt: and the hiſtory relates to an oracle given to the Cadmians in that country. This the Grecians have repreſented, as if Cadmus had been conducted by a cow: the term Alphi, and Alpha, being liable to be taken in either of theſe acceptations. Nonnus ſpeaks of Cadmus as bringing the rites of [89] Dionuſus, and Oſiris, from Egypt to Greece: and deſcribes him according to the common notion as going in queſt of a bull, and as being determined in his place of reſidence by a [90] cow. Yet

[86] Pauſan. L. 9. p. 733.

[87] Scholia in Ariſtoph. Βατραχ. V. 1256.

[88] Herodot. L. 3. c. 28.

[89] Αιγυπτιȣ Διονυσȣ
Ευια φοιτητηρος Οσιριδος Οργια φαινων. L. 4. p. 126.

[90] Πατριδος αςυ πολισσον επωνυμον, ηχι πεσȣσα
Ευνησει βαρυγȣνον ἑον ποδα δαιμονιη βȣς. Nonnus. L. 4. p. 130.

he

he afterwards ſeems to allude to the true purport of the hiſtory; and ſays, that the animal ſpoken of was of a nature very different from that, which was imagined: that it was not one of the herd, but of divine original.

[91] Καδμε ματην περιφοιτε, πολυπλανον ιχνος ἑλισσεις·
Μαςευεις τινα Ταυρον, ὁν ȣ βοεη τεκε γαςηρ.

Under the character of Europa are to be underſtood people ſtiled Europians from their particular mode of worſhip. The firſt variation from the purer Zabaiſm conſiſted in the Ophiolatreia, or worſhip of the ſerpent. This innovation ſpread wonderfully; ſo that the chief Deity of the Gentile world was almoſt univerſally worſhiped under this ſymbolical repreſentation. The ſerpent among the Amonians was ſtiled Oph, Eph, and Ope: by the Greeks expreſſed Οφις, Οπις, Ουπις: which terms were continually combined with the different titles of the Deity. This worſhip prevailed in Babylonia, Egypt, and Syria: from which countries it was brought by the Cadmians into Greece. Serpentis eam venerationem acceperunt Græci a Cadmo. [92] Voſſius. It made a part in all their [93] myſteries; and was attended with ſome wonderful circumſtances: of which I have before made ſome mention in the treatiſe de Ophiolatriâ. Colonies, which went abroad, not only went under the patronage, but under ſome title of their God: and this Deity was in after-times ſuppoſed to have been the real conductor. As the

[91] L. 4. p. 128.

[92] Voſſius de Idol. Vol. 3. Comment. in Rabbi M. Maimonidem de Sacrificiis. p. 76.

[93] Juſtin Martyr. 1. Apolog. P. 60.

See Radicals. p. 47.

Cadmians, and Europians, were Ophitæ, both their temples, and cities, alſo the hills, and rivers, where they ſettled, were often denominated from this circumſtance. We read of Anopus, Aſopus, Oropus, Europus, Charopus, Ellopis, Ellopia; all nearly of the ſame purport, and named from the ſame object of worſhip. Europa was a [94] Deity: and the name is a compound Eur-Ope, analogous to Canope, Canophis, and Cnuphis of Egypt; and ſignifies Orus Pytho. It is rendered by the Greeks as a feminine, upon a ſuppoſition, that it was the name of a woman; but it related properly to a country; and we find many places of the like etymology in Media, Syria, and Babylonia: which were expreſſed in the maſculine Europos, and Oropus. The ſame alſo is obſervable in Greece.

I have ſhewn, that Cadmus was Taut, or Thoth; the Taautes of Sanchoniathon. It is ſaid of this perſon, that he firſt introduced the worſhip of the ſerpent: and this ſo early, that not only the Tyrians and Sidonians, but the Egyptians received it from him. From hence we may infer, that it came from [95] Babylonia, [96] Την μεν ουν τε Δρακοντος φυσιν, και των οφεων, αυτος εξεθειασεν ὁ Ταυτος, και μετ' αυτον αυθις Φοινικες τε, και Αιγυπτιοι.

The learned writers, who have treated of the Cadmians,

[94] Europa was the ſame as Rhea, and Aſtarte. Lucian. Dea Syria.

[95] Hence Nonnus alluding to the Tauric oracle, which Cadmus followed, calls it Aſſyrian: by this is meant Babylonian; for Babylonia was in after-times eſteemed a portion of Aſſyria.

Ασσυριην δ' αποειπε τενις ηγητορα πομπης. L. 4. p. 128.

[96] Euſebius. P. E. L. 1. c. 10. p. 40.

have

have failed in nothing more, than in not conſidering, that they were a twofold colony, which came both from Egypt, and Syria: from Egypt firſt; and then from Syria, and Canaan. In their progreſs weſtward they ſettled in Cyprus, Crete, Rhodes, Samos, Leſbos, Thrace: alſo in Eubœa, Attica, and Bœotia. In proceſs of time they were enabled to make ſettlements in other parts, particularly in Epirus and Illyria: and to occupy ſome conſiderable provinces in Italy as high up as the Padus. Wherever they paſſed they left behind them numberleſs memorials: but they are to be traced by none more plainly than by their rites, and worſhip. As they occupied the greateſt part of Syria, that country was particularly addicted to this ſpecies of idolatry. Many temples were erected to the Ophite God: and many cities were denominated from him. Both [97] Appian, and Stephanus Byzantinus mention places in Syrophenicia called Oropus. Upon the Euphrates alſo in Meſopotamia were the cities [98] Amphipolis, and [99] Dura, both called of old Oropus. The chief Syrian God had the title of Bel, Baal, and Belial: which laſt the Greeks rendered Βελιαρ. Hence Clemens inſtead of ſaying, what agreement can there be between Chriſt and Belial, ſays [100] Τις δε συμφωνησις Χριστου προς ΒΕΛΙΑΡ. This Belial, or Beliar, was the ſame as Belorus, and Oſiris, who were worſhiped under the ſymbol of

97 Appian de Bello Syriac. P. 125.
Stephanus. Oropus.
98 Pliny. L. 5. c. 25.
99 Iſidorus Characenus, apud Geogr. Vet. V. 2.
100 Clemens Alexand. L. 5. p. 680.

a ſerpent.

a ſerpent. Hence Heſychius explains the term Beliar by a ſerpent. Βελιαρ—δρακων. *Beliar is the ſame as a dragon or ſerpent.* The Cadmians are ſaid to have betaken themſelves to Sidon, and Biblus: and the country between theſe cities is called Chous at this day. To the north is the city, and province of Hama: and a town, and caſtle, called by D'Anville Cadmus; by the natives expreſſed Quadamus, or [1] Chadamus. The Cadmians probably founded the temple of Baal Hermon in Mount Libanus, and formed one of the Hivite nations in thoſe parts. Bochart has very juſtly obſerved, that an Hivite is the ſame as an [2] Ophite: and many of this denomination reſided under Mount Libanus, and Anti-Libanus; part of which was called Baal Hermon, as we learn from the ſacred writings. [3] *Now theſe are the nations, which the Lord left to prove Iſrael, namely, five Lords of the Philiſtines, and all the Canaanites, and the Sidonians; and the Hivites that dwell in Mount Lebanon from Mount Baal Hermon unto the entering in of Hamath.* There were other Hivites, who are mentioned by Moſes among the children of [4] Canaan. But the Cadmonites, and many of the people about Mount Libanus were of another family. The Hivites of Canaan Proper were thoſe, who by a ſtratagem obtained a treaty with [5] Joſhua. Their chief cities were Gibeon, Cephirah, Beeroth, and Kirjath Jearim. Theſe lay within

[1] See D'Anville's Map of Syria.
[2] Bochart Geog. Sacra. L. 4. p. 305.
[3] Judges. c. 3. v. 1, 3.
[4] Geneſis. c. 10. v. 17.
[5] Joſhua. c. 9. v. 3. and 7.

within the tribe of [6] Judah, and of Benjamin, who poſſeſſed the ſouthern parts of Canaan. But the other Hivites, among whom were the Cadmonites, lay far to the north under Libanus at the very extremities of the country. The ſacred writer diſtinguiſhes them from the Canaanites, as well as from the other Hivites, by ſaying, the Hivites of Baal Hermon. And he ſeems to diſtinguiſh the Sidonians from the genuine Canaanites, and juſtly: for if we may credit prophane hiſtory, the Cadmians had obtained the ſovereignty in that city: and the people were of a mixed race. [7] Καδμος —Τυρε και Σιδωνος εβασιλευσεν. The Cadmians extended themſelves in theſe parts quite to the Euphrates, and weſtward to the coaſt of Greece, and Auſonia; and ſtill farther to the great Atlantic. They went under the name of Ellopians, Oropians, [8] Cadmonites, Hermonians, Ophitæ: and wherever they ſettled there will be always found ſome reference to their ancient hiſtory, and religion. As they were particularly ſtiled Ophitæ, or Hivites, many places whither they came, were ſaid to ſwarm with [9] ſerpents. Rhodes was under this predicament, and had the name of Ophiuſa: which name was given on account of the Hivites, who there ſettled, and of the ſerpent-worſhip, which they introduced. But the common notion was, that it was ſo called from real ſerpents, with which it was infeſted. The natives were ſaid

[6] Joſhua. C. 15. v. 9. and. c. 18. v. 25, 26.

[7] Euſebii. Chron. P. 27.

[8] Cadmus is called Καδμων. Steph. Byzant, Ιλλυρια. Berkelius has altered it to Καδμος, though he confeſſes, that it is contrary to the evidence of every Edition and MSS.

[9] Concerning Hivite Colonies ſee backward. Vol. 1. P. 481.

to have been of the giant race, and the [10] Heliadæ or offſpring of the Sun; under which characters the ancients particularly referred to the ſons of Chus, and Canaan. Their coming to the iſland is alluded to under the arrival both of Danaus and Cadmus, by whom the rites, and [11] religion of the Rhodians are ſuppoſed to have been introduced. In Greece were ſeveral cities named Oropus, by which is ſignified Ori Serpentis civitas. One of theſe was near [12] Tanagra upon the border of Attica, and Bœotia. This is the very ſpot where the Cadmians firſt reſided: and the city was undoubtedly built by them. It ſtood near the warm baths of Amphiaraus, whoſe temple belonged to the Oropians; and who was particularly worſhiped by them. We are informed by Strabo, that the temple of Amphiaraus was built either in imitation, or in memory, of one called Cnopia at [13] Thebes. Cnopia is a contraction for Can-Opia; and the temple was certainly founded by people from Egypt. It took its name from Can-ope, or Can-opus, the Ophite God of that country; and of the people likewiſe, by whom the building was erected. The natives of Bœotia had many memorials of their having been originally Ophites. The hiſtory of

[10] Diodorus Sic. L. 5. p. 327. p. 329.

[11] Diodorus. Ibid.

[12] Pauſanias. L. 1. p. 83.

There was Oropia as well as Elopia in Eubœa. Steph. Byzant. Oropŭs in Macedonia. Ibid. Alſo in Syria: Orobii Tranſpadani. Europus near Mount Hæmus. Ptolemy. Europa in Epirus. Ibid.

[13] Strabo. L. 9. p. 619.

their

JANUS BIFRONS et Columbæ. Spanheim. V. 1. p. 168.

Isis et Columbæ et Nummus Ascalonitarum Ex Gorlæo, Spanheim et Paruta?

Basire Sc.

their country had continual references to ſerpents and dragons. They ſeem to have been the national inſigne: at leaſt they were eſteemed ſo by the people of Thebes. Hence we find, that upon the tomb of Epaminondas there was figured a ſhield with a ſerpent for a device, to ſignify that he was an Ophite, or [14] Theban. The Spartans were of the ſame race: and there is ſaid to have been the ſame device upon the ſhield of [15] Menelaus, and of [16] Agamemnon. The ſtory of Cadmus, and of the ſerpent, with which he engaged upon his arrival in Bœotia, relates to the Ophite worſhip, which was there inſtituted by the Cadmians. So Jaſon in Colchis, Apollo in Phocis, Hercules at Lerna, engaged with ſerpents, all which are hiſtories of the ſame purport; but miſtaken by the later Grecians.

It will not, I think, be amiſs to take notice of ſome of thoſe countries weſtward, to which Cadmus is ſaid to have betaken himſelf. From Bœotia he is ſuppoſed to have paſſed to Epirus and Illyria: and it is certain, that the Cadmians ſettled in many places upon that coaſt. In Theſprotia was a province of the Athamanes; who were deno-

[14] Suidas. Epaminondas.

[15] Pauſanias. L. 10. p. 863.

[16] Both Menelaus and Agamemnon were ancient titles of the chief Deity. The latter is ſuppoſed to have been the ſame as Zeus, Æther, and Cœlus. He ſeems to have been worſhiped under the ſymbol of a ſerpent with three heads. Hence Homer has given to his hero of this name a ſerpent for a device both upon his breaſtplate, and upon his baldrick.

Τῆς δ' ἐξ ἀργυρέοιο τελαμῶν ἦν, αὐτὰρ ἐπ' αὐτῷ
Κυανέοιο ἐλέλικτο δράκων· κεφαλαὶ δέ οἱ ἦσαν
Τρεῖς ἀμφισταδόν, ἐκ μιᾶς αὐχένος ἐκπεφυυῖαι. Iliad. Λ. V. 38.

minated from their Deity Ath-Man, or Ath-Manes. Here were the rivers Acheron, and Cocytus, the lake Acheruſia, and the peſtiferous pool [17] Aornon. Here was the city Acanthus ſimilar to one of the ſame name about forty miles above [18] Memphis: and a nation of people called [19] Oreitæ: all which have a reference to Egypt. The oracle at Dodona was founded by people from the ſame country, as we are aſſured by [20] Herodotus and others. And not only colonies from that country, but people from Canaan muſt have betaken themſelves to theſe parts, as is evident from names of places. This will appear from the city [21] Phœnice: and from another near Oricum, called Palæſte; and from the coaſt and region ſtiled Palæſtina. This was the ſpot where Cæſar landed, before he marched to Pharſalia. [22] Poſtridie terram attigit Cerauniorum ſaxa inter, et alia loca periculoſa, quietam nactus ſtationem. At portus omnes timens, quod teneri ab adverſariis arbitrabatur, ad eundem locum, qui adpellatur Palæſte, omnibus navibus incolumibus, milites expoſuit. Lucan takes notice of the ſame circumſtance and calls the coaſt Palæſtina.

[23] Inde rapi cœpere rates, atque æquora claſſem

[17] Pauſanias. L. 1. p. 40. Strabo. L. 7. p. 499.
Aornon, and an oracular temple in Theſprotia. Pauſanias. L. 9. p. 768.

[18] Και εν Αιγυπτῳ Ακανθος, Μεμφιδος απεχουσα σταδιους τριακοσιους εικοσι· — εστι δε ἡ Αθαμανιας. Steph. Byzant.

[19] Ειτα μετα τουτον εισιν ΟΡΕΙΤΑΙ λεγομενοι. Dicæarchus. Geog. Vet. Vol. 2. p. 3. v. 45.

[20] L. 2. c. 57, 58.

[21] Κατα Βαθρωτον Φοινικη. Strabo. L. 7. p. 499. It was a place of great note. Polybius. L. 1. p. 94, 95.

[22] Cæſar de Bello Civili. L. 3. c. 6.

[23] Lucan. L. 5. v. 458.

Curva

Curva ſequi; quæ jam, vento fluctuque ſecundo
Lapſa, Palæſtinas uncis confixit arenas.

Here was the haven Comar, or [23] Comarus, near the pool Aornus: and a city [24] Oropus, ſimilar to the Oropus of Syria, and Bœotia. And higher up was a region Europa, ſtiled Europa Scythica by Feſtus Rufus. It is obſervable that there was a city in Epirus called [25] Tecmon, ſimilar to one in Canaan, as we may infer from the chief of David's captains being ſtiled the [26] Tecmonite.

Some of this family proceeded to the weſtern part of the Adriatic gulf, and ſettled upon the Eridanus, or Po. Here were the Orobians, the ſame as the Oropians, whoſe chief city was Comus: near which the conſul Marcellus overthrew the [27] Galli Inſubres. The ſtory of Phaethon, who was ſuppoſed to have fallen into the Eridanus, is manifeſtly of Egyptian original; as the fable of Cycnus is from Canaan. Phaethon is by ſome repreſented as the firſt king, who reigned in [28] Chaonia, and Epirus. He was in reality the ſame as Oſiris, the Sun; whoſe worſhip was introduced there very early, as well as upon the Padus. The names of the Deities in every country are generally prefixed to the liſt of kings, and

[23] Κομαρας. Strabo. L. 7. p. 500. The ſame obſervable in India. Petra Aornon near Comar. Arrian. Exped. P. 191. and Indic. P. 319.

[24] Steph. Byzant.

[25] Τεκμων πολις Θεσπρωτων. Steph. Byzant. See T. Livius. L. 45. c. 26.

[26] 2 Samuel. C. 23. v. 8. In our verſion rendered the Tachmonite, chief among the captains.

[27] Victoria ad Comum parta. T. Livius. L. 33. c. 36.

[28] Gurtler. L. 2. p. 597.

miſtaken accordingly. Cycnus is ſuppoſed to have reſided not only in Liguria, but in Ætolia, and Phocis. There was in theſe parts a lake [28] Conope, from Cycnus called alſo [29] Cycnëa; which names undoubtedly came from Egypt, and Canaan. The colonies upon the Padus left many memorials of their original; eſpecially thoſe, who were from the Caphtorim of Paleſtina. Some of them had carried on a great work upon the part of the river, where they ſettled; which from them was called [30] Foſſa Philiſtina; and Foſſiones Philiſtinæ. Of this I have made mention [31] before.

It is ſaid of Cadmus, that at the cloſe of his life he was, together with his wife Harmonia, changed to a ſerpent of ſtone. This wonderful metamorphoſis is ſuppoſed to have happened at Encheliæ, a town in Illyria, which circumſtance is taken notice of by Lucan.

[32] Tunc qui Dardaniam tenet Oricon, et vagus altis
Diſperſus ſylvis Athamas, et *nomine priſco*
Encheliæ, verſi teſtantes funera Cadmi.

[28] Alſo a city Conope, by Stephanus placed in Acarnania.

[29] Antoninus Liberalis. C. 12. p. 70. A city Conopium was alſo to be found upon the Palus Mæotis. Steph. Byzant.

[30] Plin. L. 3. c. 16. The Cadmians of Liguria came laſt from Attica and Bœotia: hence we find a river Eridanus in theſe parts, as well as in the former country. Ποταμοι δε Αθηναιοις ρεουσιν Ἰλισσος τε, και Ηριδανος τω Κελτικω κατα αυτα ονομα εχων. κ. λ. Pauſan. L. 1. p. 45.

[31] Vol. 1. p. 376.

[32] Lucan. L. 3. v. 187. The fame is mentioned by the poet Dionyſius.

Κειναν δ' αυ περι κολπον ιδοις περικυδεα τυμβον,
Τυμβον, ὁν Ἁρμονιης, Καδμοιο τε φημις ενισπει,
Κειθε γαρ εις Οφιων σκολιον γενος ηλλαξαντο. V. 390.

The

The true hiſtory is this. Theſe two perſonages were here enſhrined in a temple, or Petra: and worſhiped under the ſymbol of a ſerpent. Scylax Caryandenſis ſpeaking of this part of Illyria ſays, [33] Καδμος και Ἁρμονιας οἱ λιθοι εισιν ενταυθα, και ἱερον. *In this region are two ſtones ſacred to Cadmus, and Harmonia; and there is likewiſe a temple dedicated to them.* Lucan, who calls the place Encheliæ, ſpeaks of the name as of great antiquity. It undoubtedly was of long ſtanding, and a term from the Amonian language. Encheliæ, Εγχελιαι, is the place of En-Chel, by which is ſignified the fountain of heaven; ſimilar to Hanes, Anorus, Anopus in other parts. The temple was an Ophite Petra: which terms induced people to believe, that there were in theſe temples ſerpents petrified. It is poſſible, that in later times the Deity may have been worſhiped under this form: whence it might truly be ſaid of Cadmus, and Harmonia, that they would one day be exhibited in ſtone.

[34] Λαΐνεην ημελλον εχειν οφιωδεα μορφην.

But the notion in general aroſe from a miſtake; and was owing to a miſinterpretation of the word Petra. On this account many perſonages were ſaid to have undergone this change. Pollux, who was of a character ſuperior to what is generally imagined, was ſaid to have been turned to a ſtone.

[35] Εις λιθον αυτοτελεσον εμορφωθη Πολυδευκης.

33 Geog. Vet. Vol. 1. p. 9. Here were Πετραι Πλαγιται.

34 Nonni Dionys. L. 44. p. 1144.

35 Nonnus. L. 25. p. 646.

Ariadne underwent the like [36] change. Alſo Battus, Atlas, [37] Alcmena, and others. All theſe hiſtories relate to perſonages, enſhrined in temples ſtiled Petra, who had a σύλος or rude pillar erected to their honour. This was the uſage in all parts, before the introduction of images. There are alluſions to theſe Ophite temples, and to theſe pillars, upon the coins of Syria, and Tyre. Upon theſe the Deity is repreſented between two rough ſtones, with two [38] ſerpents on each ſide of him. A temple of this ſort, which betrayed great antiquity, ſtood in the vicinity of Thebes, and was called the ſerpent's head. Pauſanias ſpeaks of it as remaining in his [39] time. The ſame author affords another inſtance in his account of Achaia; which is attended with ſome remarkable circumſtances. He tells us, [40] that at Pheræ, a city of that region, was a fountain ſacred to Hermes; and the name of it was Hama. Near this fountain were thirty large ſtones, which had been erected in ancient times. Each of theſe was looked upon as a repreſentative of ſome Deity. And Pauſanias remarks, that inſtead of images the Greeks in times of old univerſally paid their adoration to rude unwrought [41] ſtones.

That the Cadmians were the people, whom I ſuppoſe

[36] Λαΐνεην ποιησε κορυσσομενην Αριαδνην. Nonnus. L. 44. p. 1242.

[37] Pauſan. L. 9. p. 743.

[38] See Goltius, Vaillant, and Suidas, Ἡρακλης.

[39] ——λιθοις χωριον περιεχομένον λογασιν Οφεως καλεσιν οἱ Θηβαιοι κεφαλην. Pauſan. L. 9. p. 747.

[40] Pauſan. L. 7. p. 579.

[41] Τιμας θεαν αντι αγαλματων ειχον αργοι λιθοι. Ibid.

them.

them, may I think be proved from many other circumſtances. There are ſome particulars in the hiſtory of theſe emigrants, by which they may be as effectually diſtinguiſhed, as by any national mark of feature, or complexion. I have taken notice in a former treatiſe of the Cuthites, who came from Babylonia and ſettled in Egypt; and who were afterwards expelled the country. They came under different titles; and were ſtiled Phenicians, Arabians, and Ethiopians: but they were more particularly diſtinguiſhed by the name of Oritæ, and of ſhepherds. Theſe appellations muſt be carefully kept in remembrance, for they will be found to occur in almoſt every part of the world, wherever any of this family ſettled. In the hiſtories above given of Oſiris, Dionuſus, and others, we find, that the ſons of Chus are repreſented, as great travellers, and at the ſame time general benefactors: and it is to be obſerved, that the ſame characters occur in every hiſtory: the great outlines are the ſame in all. They appear to have been zealous worſhipers of the Sun; and addicted to the rites of fire: which mode of worſhip they propagated, wherever they came. They are deſcribed as of ſuperior ſtature, and were reputed the ſons of Anac, and Urius, from Canaan, and Babylonia. In reſpect to ſcience they ſeem to have been very eminent, if we conſider the times, when they lived. They were particularly famed for their knowledge in aſtronomy, architecture, and muſic. They had great ſagacity in finding [42] mines, and conſequently were very rich. Laſtly there continually oc-

[42] Καδμος Φοινιξ λιθοτομιαν εξευρε, και μεταλλα χρυσου τα περι το Παγκαιον επενοησεν ορος. Clemens. Strom. L. 1. p. 363. See Natalis Comes of Cadmus.

curs in their hiſtory ſome alluſion to ſhepherds. Every one of theſe particulars may be met with in the accounts given of the Cadmians: but it was the turn of the times to make every thing center in their imaginary leader Cadmus. He is ſuppoſed to have found out mines in Cyprus, and Thrace: and to have been the inventor of letters, and the introducer of ſcience. To him are aſcribed the temples at Rhodes; and the buildings in Attica, and Bœotia. We find him celebrated as a great [42] theologiſt and aſtronomer: and it is reported of Cadmus, as it was alſo of Orpheus, that he left behind him many valuable remains, which [43] Bion Proconneſius is ſaid to have tranſlated. But all theſe gifts, ſo laviſhly beſtowed upon one perſon, ſhould be transferred to a people, who went under the name of Cadmians: and in whom all theſe requiſites are to be found. If we make this allowance, the hiſtory will be found to be true. This people in their migrations weſtward were accompanied by others from Canaan, and Syria. I have ſhewn that they ſettled at Rhodes, where they were called Ophites, or Hivites. Another of their titles was Heliadæ, or children of the [44] Sun. They were looked upon as adepts in every branch of ſcience, and particularly famed for their ſkill in aſtronomy. They were the firſt navigators of the ſeas; and the diviſion of time with the notification of ſeaſons is aſcribed to them. Οι δε Ηλιαδαι διαφοροι γεγονοτες των αλλων εν παιδεια διηνεγκαν, και μα-

[42] Nonnus. Dionyſ. L. 4. p. 128.
[43] Clemens. Alex. L. 6. p. 753.
[44] Stiled παιδες Ηλιε by Diodorus. L. 5. p. 327.
[45] Diodorus. L. 5. p. 328.

λιϛα

λισα εν Ασρολογια· εισηγησαντο δε και περι της ναυτιλιας πολλα, πολλα δε και περι τας ωρας διεταξαν. All theſe arts, if we may believe Herodotus, took their riſe in [46] Babylonia: from whence they were carried by the Oritæ into Egypt: and from Egypt weſtward to Rhodes, and to various parts beſides. The Oritæ, or Auritæ, were the ſame as the Heliadæ, denominated from the great object of their worſhip, the Sun. He was among other titles ſtiled [47] Orites; as we learn from Lycophron: which is by his Scholiaſt interpreted the Sun. [48] Ωριτην θεον, τον αυτον Ἡλιον. *The Deity, which is termed Orites, is no other than the Sun.* Theſe Heliadæ were Ophitæ; and introduced at Rhodes, and in other places, the worſhip of the ſerpent. Hence they occur in Greece under various titles, ſuch as Ellopians, Europians, Oropians, Aſopians, and the like, being ſo denominated from places which they conſecrated to Ops, and Opis, the ſerpent. The Cadmians ſettled in Eubœa, which was called Ellopia from Ellops, a ſuppoſed brother of [49] Cothus. Plutarch gives an account of Cothus himſelf coming to Eubœa in company with another named Arclus. [50] Κοθος, και Αρκλος, οι Ξυθυ παιδες εις Ευβοιαν ηκον οικησαντες. By Cothus and Arclus are meant Cuthites and Herculeans, people of the ſame family, who ſettled in this iſland. The Oritæ of Egypt were alſo ſtiled Arabians; and the Arabian

[46] Herodotus. L. 2. c. 109.

[47] Η τον Θοραιον, Πτωον, Ωριτην, θεον. Lycophron. V. 352.

[48] Scholiaſt. Ibid.

[49] Strabo. L. 10. p. 683.

[50] Quæſtiones Græcæ. P. 296.

nome was denominated from them. The Cadmians, who ſettled in Eubœa, may be traced under the ſame names. Strabo calls the people, who were ſuppoſed to attend Cadmus, Arabians, [51] Αραβες, οι συν Καδμῳ. One diſtrict in the iſland was denominated from them, Æthiopium: [52] Αιθιοπιον, ονομα χωριȣ εν Ευβοιᾳ. This is more particularly deſcribed by Stephanus, as the paſſage is happily corrected by Salmaſius. Αιθιοπιον, χωριον Ευβοιας παρα Δηλιȣ, πλησιον τȣ Ευριπȣ. *There is a part of Eubœa hard by Delium, and near to the Euripus, called Ethiopium.* But the moſt critical mark, by which any of theſe iſlands were diſtinguiſhed, was that of [53] Oritæ. This is the expreſs title of the ſhepherds in Egypt; which they aſſumed both on account of the Deity, whom they worſhiped, and in reference to the city Ur in Chaldea, from whence they were in part derived. They founded a city of the ſame name in Eubœa, which the Greeks expreſſed [54] Oria: whence came the provincial title of Oritæ. Here Orion was ſuppoſed to have been [55] nurſed, whoſe hiſtory we know was from Babylonia. The natives had a tradition, that he was the ſon of [56] Urieus, and of the gigantic race: the purport of which, I think, cannot be miſtaken. They paſſed, as I have ſhewn, from Eubœa

[51] Strabo. L. 10. p. 685.

[52] Harpocration.

[53] Strabo. L. 10. p. 683. Polybius. L. 11. p. 627.

[54] Εν τῃ Ωριᾳ καλȣμενῃ της Ιȣδαιωτιδος. Strabo. L. 10. p. 683. Oria is literally the land of Ur.

[55] Strabo. L. 10. p. 683. He mentions a domeſtic quarrel among ſome of this family, and adds, τȣς Ωριτας—πολεμȣμενȣς ὑπο των Ελλοπιεων, *that the Oritæ were attacked by the Ellopians.*

[56] Antoninus Liberalis. C. 25. p. 130.

to

to Attica, and Bœotia. Here alſo was a city [57] Ur, like that in Chaldea, and a tradition about Orion being born in theſe parts. They likewiſe pretended to ſhew his [58] tomb. This city Ur, or Uria, was in the diſtrict of Tanagra, and ſtood directly oppoſite to the province of Ethiopia in Eubœa, being ſeparated only by the narrow frith of the [59] Euripus. They ſettled alſo at Træzen, where Orus is ſaid to have reſided: by which we are to underſtand his worſhipers, the Oritæ. [60] Φασι δε Ωρον γενεσθαι σφισιν εν γῃ πρωτον· εμοι μεν ουν Αιγυπτιον φαινεται, και ουδαμως Ελληνικον ονομα Ωρος ειναι. Βασιλευσαι δ' ουν φασιν αυτον, και Ωραιαν απ' αυτου καλεισθαι την γην. *The people of Træzen*, ſays Pauſanias, *give out, that one Orus was the firſt in their country. But the name Orus to me ſeems to have been of Egyptian original. They farther relate, that this Orus was a king, and that the province was from him called Oraia.* Uria above, and Oraia here, however differently expreſſed, ſignify literally the land of Ur. In all theſe places the Cuthites went under various appellations, but particularly of Cyclopians, Ellopians, and [61] Eu-

[57] Η Υρια δε της Ταναγρικης νυν εστι, προτερον δε της Θηβαϊδος, οπου ὁ Υριος μεμυθευται, και ἡ του Ωριωνος γενεσις. Strabo. L. 9. p. 620. He is called Υρ:ευς by Euphorion. See Homer. Σ. Scholia. V. 486.

[58] Εστι και Ωριωνος μνημα εν Ταναγρα. Pauſan. L. 9. p. 749.

[59] Εστι δ' ἡ μεν Υρια προς τον Ευριπον. Steph. Byzant.

[60] Pauſanias. L. 2. p. 181.

[61] Europus is the ſame as Oropus, and ſignifies Orus Pytho. Ops, Opis, Opus, Opas, all ſignify a ſerpent. Zeus was the ſame as Orus and Oſiris; hence ſtiled Europus, and Europas; which Homer has converted to Ευρυοπας, and accordingly ſtiles Jupiter Ευρυοπα Ζευς.

ropians from their worſhip. Agreeably to the account which has been above given, we find, that the Heroum of Cadmus at Sparta was built by Europus, and his brethren: and they likewiſe are repreſented as the ſons of [63] *Uræus*. As we are acquainted with the eaſtern manner of ſpeaking; and know that by the daughter of Tyre, the daughter of Jeruſalem, the children of Moab, the children of Kedar, the children of Seir, the children of the eaſt, are meant the inhabitants of thoſe places: may we not be aſſured that by Europus and the ſons of Urius and Uræus, are pointed out a people ſtiled Europians of Babyloniſh extraction, who were ab origine from Ur in Chaldea? And is it not plain, that the hiſtory of Cadmus is founded upon terms ill underſtood, and greatly miſapplied? Yet the truth is not totally defaced, as I hope, that I have made appear. By Moſes Chorenenſis Cadmus is repreſented as of the giant race; and he is ſaid to have come from [64] Babylonia. Nonnus mentions his planting in Greece a colony of giants.

[65] Και ϛαχυς αυτολοχευτος ανηεξητο Γιγαντων.

Hence the Cadmians were ſtiled Ανακες, and [66] Ανακτες; and the temples of their Gods, Ανακτορια, Anactoria. Theſe terms were imported from the Anakim of Egypt and Canaan: but as the people, who brought them, were Oritæ, and the ſons of Urius, they muſt ultimately have come

63 Pauſanias. L. 3. p. 245. ειναι δε αυτες Ὑραιη παιδας.

64 L. 2. c. 4. p. 87.

65 Nonnus. L. 4. p. 136.

66 Ὁ γαρ δη χρονος εκεινος ηνεγκεν ανθρωπες χειρων μεν εργοις, και ποδων ταχεσι, και σωματων ῥωμαις, ὡς εοικεν, ὑπερφυες, και ακαματες. Plutarch. in Theſeo. P. 3.

from Babylonia. Here aſtronomy, and the other ſciences firſt commenced; and the worſhip of the Sun was firſt inſtituted: where the prieſts, and profeſſors were ſtiled Oritæ, and [67] Orchani. Lucian indeed ſays, that aſtronomy was not derived to the Greeks either from the Egyptians, or the Ethiopians; but from [68] Orpheus. This however intimates, that the Ethiopians, under which name the ſons of Chus are mentioned by the [69] Greeks, were ſuppoſed to have introduced ſcience into this country; otherwiſe this caveat had been unneceſſary. But we ſhall in the end ſhew, that Orpheus was from the ſame quarter. And to put the matter out of all doubt, we find Herodotus maintaining very determinately, that the knowledge of the heavens, and every thing relating to the diſtribution of time, was imported from [70] Babylonia. As theſe Babylonians, theſe ſons of Urius, manifeſtly came to Greece by the way of Egypt, it appears pretty evident, that they were the ſons of Chus, of the ſhepherd race, who ſo long held the ſovereignty in that kingdom. Hence it is, that throughout the whole mythology of the Grecians there are continual alluſions to ſhepherds; a title, which we know was peculiar to the Auritæ of Egypt. Nonnus in his allegorical poem deſcribes Cadmus

67 Εϛι δε και φυλον τι των Χαλδαιων, και χωρα της Βαβυλωνιας ὑπ' εκεινων οικεμενη, πλησιαζουσα και τοις Αραψι, και τη κατα Περσας λεγομενη Θαλαττη. Εϛι δε και των Χαλδαιων των Αϛρονομικων γενη πλειω· και γαρ Ορχηνοι τινες προσαγορευονται. Strabo. L. 16. p. 1074.

68 Lucian de Aſtrolog. P. 987.

69 Χυς, εξ ου Αιθιοπες. Euſeb. Chron. P. 11.

70 Πολον μεν γαρ, και γνωμονα, και τα δυωδεκα μερεα της ἡμερης παρα Βαβυλωνιων εμαθον Ἑλληνες. L. 2. c. 109.

in

in a paſtoral habit, playing upon an inſtrument, and reclining himſelf under the ſhade of an oak.

[71] Κλινας γειτονι νωτον ὑπο δρυι φορβαδος ὑλης,
Και φορεων αγραυλον ανθεος ἑιμα Νομηος.

He gives to him the ſame powers in harmony which were attributed to Orpheus. Hence Cadmus is made to ſay that he could charm the woods upon the mountains, and ſooth the wild beaſts of the foreſt: that he could even calm the ocean, and ſtop the courſe of its turbulent waters.

[72] Θελξω δενδρεα παντα, και ουρεα, και φρενα θηρων·
Ωκεανον σπευδοντα παλινδινητον ερυξω.

Almoſt all the principal perſons, whoſe names occur in the mythology of Greece and Italy, are repreſented as ſhepherds. Not only the Gods Faunus, Apollo, Pan, Sylvanus, Pales, Adonis, but Eumelus, Triptolemus, Ericthonius, Eumolpus, Ariſtæus, Battus, Daphnis, Terambus of Egypt, and Oſiris, are repreſented of that profeſſion. Hence it is, that we find altars, and inſcriptions to the ſhepherd [73] Gods. Apollo was ſtiled Νομευς, and Ποιμνιος; and was ſaid to have been educated in [74] Arabia. When Rhea produced to the world Poſeidon, ſhe gave him to the care of a [75] ſhepherd to bring

[71] L. 1. p. 32.

[72] Nonnus. L. 1. p. 38.

[73] Romæ Inſcriptio Vetus.

ΤΟΙΣ ΝΟΜΙΟΙΣ ΘΕΟΙΣ. Gruter. xcii. n. 4.

[74] Omne benignum
Virus odoriferis Arabum quod doctus in arvis
Aut Amphryſiaco Paſtor de gramine carpſi.
Statii Sylv. L. 1. Soteria. V. 104.

[75] Ρεα, ἡνικα Ποσειδωνα ετεκε, τον μεν ες ποιμνην καταθεσθαι, δια τιτην ενταυθα ἐξοντα μετα των αρνων. Pauſan. L. 8. p. 613.

him up among the flocks. Atlas, the great aſtronomer, is repreſented as a ſhepherd. [76] Ατλας μαθηματεκος ην Λιβυς ανηρ.—Πολυειδος δε ὁ διθυραμβοποιος τον Ατλαντα τυτον ΠΟΙΜΕΝΑ Λιβυν φησιν. *Atlas the great mathematician, was a perſon of Libya. The Dithyrambic poet Polueidos ſays, that Atlas was a Libyan ſhepherd.* There was a tradition that the temple of Ammon in Libya was built by a ſhepherd, from whom it received its name; [77] απο τυ ἱδρυσαμενυ ποιμενος. It is reported of the Muſes, that they were of ſhepherd extraction, and tended flocks, which they entruſted to their favourite Ariſtæus.

[78] Και μιν ἑων μηλων θεσαν ηρανον, ὁσσ' ενεμοντο
Αμπεδιον Φθιαν Αθαμαντιον, αμφι τ' ερυμνην
Οθρυν, και ποταμυ ἱερον ῥοον Απιδανοιο.

This is the perſon by Virgil ſtiled Paſtor Ariſtæus. Zethus and Amphion are deſcribed as of the ſame profeſſion, though kings of Thebes. [79] Ζηθος δε και Αμφιων αδελφοι ησαν ποιμενες. Even the monſter Polyphemus is taken notice of as a muſician, and a [80] ſhepherd. Macrobius mentions, that among the Phrygians the Sun was worſhiped under a paſto-

[76] Scholia in Lycophron. V. 879.

[77] Pauſanias. L. 4. p. 337. So alſo ſays Euſtathius. Οι δε φασι τον εκει Δια Αμμωνα κληθηναι απο τινος ὁμωνυμυ Ποιμενος, προκαταρξαντος της τυ Ἱερυ ἱδρυσεως. Schol. in Dionyſ. V. 211.

[78] Apollonius Rhodius. L. 2. V. 515.

The ſame Poet of the nymph Cyrene.

Ενθα δ' Αριστ[illegible]αιον Φοιβῳ τεκεν, ον καλεουσιν
Αγρεα, και Νομιον πολ[illegible]ηισι Αιμονιηες. L. 2. v. 568.

[79] Syncellus. P. 156.

[80] Homer. Odyſſ. L. 1. Paſtor Polyphemus of Virgil.

ral

ral [82] character with a pipe and a wand. Tireſias the prophet is by Hyginus ſtiled Tireſias, Eueri filius, or as ſome read it, Tireſias, Eurii filius, [83] *Paſtor*. This was alſo one of the titles out of many conferred upon the Phenician Hercules, to whom they attributed the invention of purple. He was the chief Deity, the ſame as Cham, and Orus, the God of light; to whom there is a remarkable invocation in the Dionuſiaca of Nonnus.

[84] Αϛροχιτων Ἡρακλες, αναξ πυρος, Ορχαμε κοσμȣ,
Ηελιε, ϐροτεοιο ϐιȣ δολιχοσκιε ΠΟΙΜΗΝ.

Some of the pyramids in Egypt were ſtiled the pyramids of the ſhepherd [85] Philitis; and were ſaid to have been built by people, whom the Egyptians held in abomination: from whence we may form a judgement of the perſons, by whom thoſe edifices were erected. Many hills, and places of reputed ſanctity were denominated from ſhepherds. Caucaſus, in the vicinity of Colchis, had its name conferred by Jupiter in memory of Caucaſus a ſhepherd. [86] Το ορος εις τιμην τȣ Ποιμενος Καυκασον μετονομασας. Mount Cithæron in Bœotia was called Aſterius; but received the former name from one Cithæron, a [87] ſhepherd, ſuppoſed to have been there ſlain. I have mentioned from Herodotus, that the Cadmians

82 Macrobii Saturn. L. 1. c. 21. p. 210.

83 Hyginus. Fab. 68. Euri, and Eueris Filius. He is by Theocritus ſtiled Μαντις Ευηρειδης. Idyl. 24. v. 70.

84 Nonni Dionyſ. L. 40. p. 1038.

85 Herodotus. L. 2. c. 128.

86 Cleanthes περι Θεομαχιας, quoted by Plutarch de Flum. Φασις.

87 Plutarch de Flum. Ισμηνος.

88 Herodotus. L. 5. c. 61.

built

built the temple of [88] Damater, or Ceres, in Attica, where they introduced her worſhip. And there is a remarkable circumſtance mentioned in conſequence of this by Heſychius, who tells us, that the prieſts of this Goddeſs were of a particular family, called Ποιμενιδαι, or *the Shepherd race*. Ποιμενιδαι, γενος, εξ ου ὁ Δημητρος ἱερευς. The Cadmians therefore, from whom this prieſthood came, muſt have been in a peculiar manner ſhepherds. The mountain Apæſantus in Argolis is ſaid to have been named from [89] Apæſantus, a ſhepherd. The Cuthites ſettled in Thrace near Hæmus in Sethonia; of whom Stephanus gives this ſhort but remarkable hiſtory: εκαλεντο προτερον Νομαιοι. The author does not ſay, that they *were* ſhepherds; but that they anciently were ſo called: ſo that it was not ſo much the profeſſion, as the title of the people. They ſettled in Hetruria, and Latium; in which laſt province ſtood the city Præneſte, of which I have before ſpoken. It was ſaid to have been of high antiquity, and was founded by Cœculus,

[90] Vulcano genitum pecora inter agreſtia Regem,
Inventumque focis, omnis quem credidit ætas.

We find here, that the founder of this city was a ſhepherd, and a king, and the reputed ſon of Vulcan, the ſame as Urius. It is ſaid of him, that he was, inventum focis, becauſe he was ab origine from the land of fire; by which is meant Ur of Chaldea. So the perſonage, repreſented un-

88 Herod. L. 5. c. 61.
89 Plut. de Fluv. Inachus.
90 Virgil. Æneid. L. 7. v. 678.

der the character of Cacus upon Mount Aventine, is by Livy ſaid to have been a ſhepherd. [91] Paſtor accola ejus loci, nomine Cacus, ferox viribus. He likewiſe is ſaid to have been the ſon of the God of Fire: [92] Huic monſtro Vulcanus erat pater. The firſt city which the Cadmians built in Bœotia was named [93] Poimandris; or as Euſtathius renders it Poimandria, [94] Ποιμανδρια; the ſame which was afterwards called Tanagra. It is ſaid to have been ſo denominated from one Poimander. This name is by interpretation a ſhepherd, or rather a ſhepherd of men. It anſwers to the title of Ποιμην λαων, ſo frequently to be met with in Homer. That excellent Poet was wonderfully fond of every thing, which ſavoured of antiquity: and has continual references to the ancient hiſtory of Egypt, and to the rites of that country. He ſometimes ſeems to adhere ſuperſtitiouſly to obſolete terms, thinking probably, that they enriched his verſe, and gave a venerable air to the narration. Of theſe no one occurs more frequently than the title of a ſhepherd Prince, which he beſtows on many of his leaders. It is the tranſlation of a title, which the ſons of Chus, as well as the Egyptians, gave to their Deities, and to their kings. Hence the writings of Hermes were inſcribed the works of the Shepherd Prince, as we may infer from the Greek tran-

91 T. Livius. L. 1. c. 7.

92 Virgil. L. 8. v. 198.

93 Ἡ Ποιμανδρις ἐστιν ἡ αυτη τῃ Ταναγρικῃ. Strabo. L. 9. p. 619.

94 Ποιμανδρια πολις Βοιωτιας, ἡ και Ταναγρα καλουμενη. Schol. Lycoph. V. 326. Ποιμανδρια is by ſome interpreted mulctrale: but that was not the original purport of the word.

ſcript: for that was written in imitation of the former, and called [95] Poimandras.

Thus have I endeavoured to ſtate the progreſs of the Cuthites under their different appellations to Greece; and to deſcribe the rout which they took in their peregrinations. I have ſhewn, that under the title of Phenicians and Cadmians, they firſt ſettled in Canaan, and in the region about Tyre and Sidon: from whence they extended themſelves towards the midland parts of Syria; where they built Antioch. [96] Κασος, και Βηλος, Ιναχȣ παιδες, προς τῳ Οροντῃ ποταμῳ την νυν Αντιοχειαν της Συριας πολιν εκτισαν. *Caſus, and Belus, two ſons of Inachus, built the city in Syria, which is now called Antioch upon the river Orontes.* By Caſus is meant Chus; and Belus is a Babyloniſh title of Ham, as well as of his immediate deſcendants, who are here alluded to. From Syria they penetrated to the Euphrates, and from thence to Armenia: and that there were colonies here of Amonians, and particularly of the Cuthites, may be known from the hiſtory of Cadmus: but more eſpecially from the ſimilitude of language, perſon, and manners, which ſubſiſted among theſe [97] nations. Zonaras is very explicit upon this head. He mentions the incroachments of the ſons of Ham in theſe parts, and ſhews the extent of the treſ-

[95] Hermes Triſmegiſtus, ſive Ποιμανδρης.

[96] Syncellus. P. 126. Euſebius. Chron. P. 24.

[97] By which are meant the Syrians, Arabians and Armenians. Το μεν γαρ των Αρμενιων εθνος, και το των Συρων, και των Αραβων πολλην ὁμοφυλιαν εμφαινει κατα τε την διαλεκτον, και τας ὁιας, και τας των σωματων χαρακτηρας κτλ. —εικαζειν δε δει και τας των εθνων τȣτων κατονομασιας εμφερεις αλληλαις ειναι. Strabo. L. 1. p. 70.

paſs, of which they were guilty. [98] Οἱδε γε παιδες τε Χαμ την απο Συριας και Αβανε και Λιβανε των οξων γην κατεσχον, και ὁσα προς θαλασσαν αυτων ετετραπτο, μεχρις ωκεανε, κατειληφασι. *In reſpect to the ſons of Ham, they ſeized upon all the inland country, which reaches from Syria, and particularly from the mountains Abanus, and Libanus: and all the region, which from thence extends towards the ſea, even as far as the Ocean.* Of theſe emigrants Tacitus has given a curious account, which has never been ſufficiently heeded. He takes notice of thoſe who ſettled in Canaan, as well as thoſe, who paſſed higher towards the north. [99] Sunt, qui tradant Aſſyrios convenas, indigum agrorum populum, parte Ægypti potitos, ac mox [100] proprias urbes, Hebræaſque terras, et propiora Syriæ coluiſſe. As the Cadmians ſettled about Byblus and Sidon, there ſeems in conſequence of it to have been a religious correſpondence kept up between this colony and Egypt. It is ſaid according to the enigmatical turn of the times, that the head of Oſiris was annually wafted by the floods to [1] Byblus. It was reported to have been juſt ſeven days in its paſſage; and the whole was performed θειῃ ναυτιλιῃ, by a voyage truly miraculous. There are many proofs that the religion of Syria came in great meaſure from Egypt. The rites of Adonis, and the lamentations upon his account at Sidon, and Byblus, were copies of the mourning for Oſiris, and repreſented

[98] Zonaras. L. 1. p. 21.

[99] Tacitus. Hiſt. L. 5. c. 2.

[100] It ſhould perhaps be proximas urbes. The ſame hiſtory is alluded to by Euſebius. Επι Απιδος τε Φοραιεως μοιρα τε Αιγυπτιων στρατε εξεπεσεν Αιγυπτε, οἱ εν Παλαιστινῃ καλουμενῃ Συριᾳ ου πορρω Αραβιας ωκησαν. Euſeb. Chron. P. 26.

[1] Lucian de Deâ Syriâ.

in the ſame [2] manner. Lucian, having deſcribed the pompous temple at Hierapolis, ſays, that there was another in the neighbourhood, not of Aſſyrian, but Egyptian original; the rites of which were received by the natives from Heliopolis in that [3] country. This he did not ſee: but ſpeaks of it as very grand, and of high antiquity.

Theſe particulars I have thought proper to diſcuſs thoroughly, in order to diſcloſe the true hiſtory of the Cadmians, as I am hereby enabled to prove the great antiquity of this people; and to ſhew who they were, and from whence they came. It has been obſerved by many of the learned, that ſome particular race of men ſpread themſelves abroad, and got acceſs among numberleſs nations. Some have thought, that they were Scythians; others, that they were Egyptians: others ſtill, that they were from Phenicia, and Canaan. What they have ſaid upon the ſubject, however they may ſeem to differ from one another, may in ſome degree be allowed. But I believe, that the true account is that which I have here given. I have endeavoured with great pains to ſift the hiſtory to the bottom: and it is to me manifeſt, that they were for the moſt part the Auritæ, thoſe ſhepherds of Egypt. This people had ſpread themſelves over that country like a deluge: but were in time forced to retreat, and to betake themſelves to other parts. In conſequence of this they were diſſipated over regions far remote. They were probably joined by others of their family, as well as by the Canaanites, and the Caphtorim of Paleſtina. They are to be met with in

[2] They were in each country ſtiled the mourning for Thamas, and Thamuz.

[3] Εχθσι δε και αλλο Φοινικες Ιρον, θκ Ασσυριον, αλλα Αιγυπτιον, το εξ Ηλιθπολιος ες την Φοινικην απικετο. κλ. Lucian de Deâ Syriâ.

Perſis,

Perſis, and Gedroſia, under the name of Oritæ. They are to be found in Bœtica upon the Atlantic under the ſame [4] name. They ſettled in Colchis, Thrace, Phrygia, Sicily, and Hetruria; and upon the extreme parts of the Mediterranean: Diluvio ex illo tot vaſta per æquora vecti.

Theſe are the migrations, of which the ancient hiſtorian [5] Iſtrus wrote in a curious treatiſe, long ſince loſt; which he inſcribed περι των Αιγυπτιων αποικιας. We meet with a ſummary account of them in Diodorus Siculus, who mentions, that after the death of Iſis and Oſiris the Egyptians ſent out many colonies, which were ſcattered over the face of the earth. [6] Ὁιδε ουν Αιγυπτιοι φασι και μετα ταυτα αποικιας πλειϛας ἐξ Αιγυπτϐ κατα παϛαν διαϛπαρηναι την οικϐμενην. Of theſe migrations there were two remarkable above the reſt: the one of the ſons of Chus, concerning whom I have been treating; the other of the Iſraelites, which was ſomewhat later than the former. The author above takes notice of both theſe occurrences in a moſt valuable extract preſerved by Photius; wherein he does not ſufficiently diſtinguiſh the particular families of theſe emigrants, nor the different times of the migration: yet the account is very

[4] In Bœtica they were called Oritani. Strabo. L. 8. p. 204.

There were Oritæ in Epirus. Dicæarchus ſtatus Græciæ. Μετα τϐτον εισιν Ὀρειται. P. 4. v. 45.

Oritæ in Perſis. Arrian. L. 4. c. 26. alſo in Gedroſia. See Auctor Peripli Maris Erythræi.

Πρὸς τον δυσιν τϐ Ινδϐ ποταμϐ Ὀριται. Schol. Dionyſ. V. 1095. Ὠριται ἐθνος Ινδικον. Steph. Byzant. There were Oritæ in Perſis, hard by the Cutha of Joſephus. Ant. L. 9. c. 4. and c. 15.

[5] Clemens. Alexand. Strom. L. 1. p. 382.

[6] Diodorus Siculus. L. 1. p. 24.

curious

curious; and the hiſtory of each tranſaction plainly delineated. [7] Ευθυς αν οἱ ξενολατρευμενων των αλλοεθνων οἱ επιφανεστατοι, και δρασικωτατοι συστραφεντες εξερριφησαν, ὡς τινες φασιν, εις την Ἑλλαδα, και τινας ἑτερους τοπους, εχοντες αξιολογους ἡγεμονας· ὡν ἡγειτο Δαναος, και Καδμος, των αλλων επιφανεστατοι· Ὁδε πολυς λεως εξεπεσεν εις την νυν καλουμενην Ιουδαιαν. *Upon this, as ſome writers tell us, the moſt eminent and enterpriſing of thoſe foreigners, who were in Egypt, and obliged to leave the country, betook themſelves to the coaſt of Greece, and alſo to other regions, having put themſelves under the command of proper leaders for that purpoſe. Some of them were conducted by Danaus, and Cadmus, who were the moſt illuſtrious of the whole. There were beſide theſe a large, but leſs noble, body of people, who retired into the province called now* [8] *Judea.*

When therefore we ſpeak of the hiſtory of Greece as far back as we can carry it, and of the rites and religion introduced into that country, we may accede to the account given of them by Zonaras. [9] Εκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτον κακειθεν προς Ἑλληνας. *All theſe things came from Chaldea to Egypt; and from thence were derived to the Greeks.* The ſame is atteſted by [10] Joſephus. What preceded the arrival of the Cadmians, and other Cuthites, in theſe parts, is utterly unknown. With them commences the hiſtory of the Country. It is true, there are accounts concerning Erec-

[7] Ex Diodori. L. xl. apud Photium. P. 1152.

[8] A ſimilar account is given by the ſame author. L. 1. p. 24.

[9] Zonaras. V. 1. p. 22. Alſo Syncellus. P. 102.

[10] He is very full upon this head. Contra Apion. L. 1. p. 443. and 444.

theus,

theus, Erichthonius, Cecrops, and other ancient kings: but they were ſuperadded to the hiſtory of Attica, juſt as the names of Inachus, Phoroneus, Apis, were to that of Argos. It was therefore matter of great ſurpriſe to Solon, when he was informed by the Egyptian prieſts of the ancient occurrences of their country, and of the wars of the Atlantians, to find the ſame names ſtand at the head of their hiſtories, as were obſervable in thoſe of Greece: [11] Κεκροπος τε, και Ερεχθεως, και Εριχθονιδ, και Εριστιχθονος, των τε αλλων. *For inſtance, the names of Cecrops, Erectheus, Erichthonius, Eriſichthon, and others.* Και τα των Γυναικων και ταυτα. *The names alſo of their women were the ſame.* In reality they were all titles of the Deity, as might be eaſily ſhewn. Erectheus for inſtance was the God of the ſea, and as ſuch worſhiped by the very people, who inliſted him among their kings. This may be proved from Athenagoras. [12] Αθηναιος Ερεχθει Ποσειδωνι θυει. *The Athenian ſacrifices to Erectheus, the ſame as Poſeidon.* Strabo ſeems to think, that moſt of the ancient names were foreign; [13] ſuch as Cecrops, and Codrus, and Arclus, and Cothus: and he is certainly right in his opinion.

What I have here ſaid, may in ſome degree prove a baſis for the hiſtory of Greece. We may indeed talk of Xuthus, Ion, and Hellen: alſo of the Leleges, and Pelaſgi, and thus amuſe ourſelves in the dark: but no real emolument can

[11] Plato. Critias. Vol. 3. p. 110.

[12] Legatio. P. 279.

[13] Και απο των ονοματων δε ενιων το ξαρξαρον εμφαινεται. Κεκροψ, και Κοδρος, και Αικλος (read Αρκλος) και Κοθος. κ. λ. L. 7. p. 495.

poſſibly

poſſibly ariſe, till the cloud, with which hiſtory has been ſo long obſcured, be done away. This cannot well be effected, till ſome of the firſt principles, upon which we are to proceed, be made out, and theſe great truths determined.

This inquiſition I have been obliged to make concerning ſome of the principal perſonages in the annals of Greece. For it is impoſſible to lay a foundation for a future hiſtory unleſs what is true, and what is falſe, be previouſly determined. All thoſe, of whom I have been treating, ſtand foremoſt in the liſts of antiquity, and have been admitted with too little conſideration. Many of the firſt Fathers in the Chriſtian church, ſeeing the high pretenſions of the Grecians, tried to invalidate their claim by ſhewing, that all their ancient heroes were ſubſequent to Moſes. This was the repeated labour of Clemens of Alexandria, Theophilus, Euſebius, Tatianus, and others. It was a point urged by them continually in their recommendation of the Scriptures: as if priority of time were neceſſarily a mark of truth. The beſt chronologers likewiſe admit theſe perſonages in their computations: and great pains have been uſed to reconcile the contradictions in their hiſtories, and to aſcertain the æra, when they flouriſhed. Theſe learned men acted upon a very laudable principle: but failed in the very beginning of their proceſs. For, as I have before taken notice, the queſtion ſhould not have been about the time, when theſe perſons lived; but whether they ever exiſted. The fathers proceeded upon very precarious grounds; and brought their evidence to a wrong teſt. They indeed ſtate things very fairly; and have authorities for all that they advance. But the traditions of

the Greeks were not uniform. And if any Gentile writer, inſtead of carrying the æra of Inachus, and Phoroneus, or of Dionuſus, and Perſeus, towards the time of Moſes, had extended it to the times of the firſt kings in Egypt, I do not ſee what they could have done: for this perſon in his turn could have produced authorities. They might indeed have diſputed the point, and have oppoſed evidence to evidence; but nothing certain could have enſued.

OF THE

DELUGE,

AND THE

Memorials thereof in the Gentile World.

THE hiſtory of the Deluge, as it is tranſmitted to us by Moſes, may appear ſhort and conciſe; yet abounds with matter: and affords us a thorough inſight into the moſt material circumſtances, with which that calamity was attended. There ſeems to have been a great convulſion in nature, inſomuch that all fleſh died, eight perſons only being ſaved: and the means of their deliverance were ſo wonderful, that very laſting impreſſions muſt have been left upon their minds, after they had ſurvived the fearful event. The ſacred writer has moreover given us the reaſons, why it pleaſed God to bring this flood upon the world, to the deſtruction of the work of his hands.

[1] *The earth was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupted his way upon the earth. And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them: and behold, I will deſtroy them with the earth. Make thee an ark of Gopher wood.—And this is the faſhion, which thou ſhalt make it of: The length of the ark ſhall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above: and the door of the ark ſhalt thou ſet in the ſide thereof.—Thus did Noah: according to all, that God commanded him, ſo did he.—*[2] *And Noah went in, and his ſons, and his wife, and his ſons wives with him, into the ark, becauſe of the waters of the flood.—*[3] *In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the ſelf ſame day entered Noah,* &c.—*And they went in unto Noah into the ark two and two of all fleſh, wherein is the breath of life. And they that went in, went in male and female of all fleſh, as God had commanded him: and the Lord ſhut him in. And the flood was forty days upon the earth: and the waters increaſed, and bare up the ark, and it was lift up above the earth.—*[4] *And all fleſh died, that*

[1] Geneſ. C. 6. v. 11. &c.
[2] Geneſ. C. 7. v. 7.
[3] Geneſ. C. 7. v. 11. &c.
[4] Geneſ. C. 7. v. 21, &c.

moved

moved upon the earth—All, in whoſe noſtrils was the breath of life—And every living ſubſtance was deſtroyed. And the waters prevailed upon the earth an hundred and fifty days.

We find from the above, that the Patriarch and his family were incloſed in an ark, or covered float; wherein there was only one window of a cubit in dimenſions. This was of ſmall proportion in reſpect to the bulk of the machine, which was above five hundred feet in length. It was moreover cloſed up, and faſtened: ſo that the perſons within were conſigned to darkneſs; having no light, but what muſt have been adminiſtered to them from lamps and torches. They therefore could not have been eye-witneſſes to the general calamity of mankind. They did not ſee the mighty eruption of waters, nor the turbulence of the ſeas: when *the fountains of the great deep were broken up.* Yet the craſh of mountains and the noiſe of the cataracts could not but have ſounded in their ears: and poſſibly the cries of people may have reached them; when families and nations were overwhelming in the floods. The motion too of the ark muſt have been very violent at this tempeſtuous ſeaſon: all which added to the gloom, and uncertainty, in which they were involved, could not but give them many fearful ſenſations; however they may have relied on Providence, and been upheld by the hand of heaven. We find that the machine, in which they were ſecured, is termed Thebah, an ark, or cheſt. It was of ſuch a model and conſtruction as plainly indicated, that it was never deſigned to be managed, or directed by the hands of men. And it ſeems to have been

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the purpoſe of Providence throughout to ſignify to thoſe, who were ſaved, as well as to their lateſt poſterity, that their preſervation was not in any degree effected by human means.

After this the ſacred hiſtorian proceeds to inform us, that [5]*God remembered Noah, and every living thing,—that was with him in the ark: that the fountains of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained.*—[6] *And the ark reſted in the ſeventh month, on the ſeventeenth day of the month, upon the mountains of Ararat. And the waters decreaſed continually until the tenth month: in the tenth month, on the firſt day of the month, were the tops of the mountains ſeen. And it came to paſs at the end of forty days, that Noah opened the window of the ark, which he had made: And he ſent forth a raven; which went forth to and fro, until the waters were dried up from off the earth. Alſo he ſent forth a dove from him, to ſee if the waters were abated from off the face of the ground: But the dove found no reſt for the ſole of her foot; and ſhe returned unto him into the ark.—And he ſtayed yet other ſeven days; and again he ſent forth the dove out of the ark: And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf pluckt off: ſo Noah knew that the waters were abated from off the earth. And he ſtayed yet other ſeven days; and ſent forth the dove; which returned not again unto him any more.—And in the ſecond month, on the ſeven and twentieth day of the month, was the earth dried. And God ſpake unto*

[5] Geneſ. C. 8. v. 1, &c.

[6] Geneſ. C. 8. v. 4, &c.

Noah,

Noah, ſaying, Go forth of the ark. And Noah went forth, and his ſons, and his wife, and his ſons wives with him. And Noah builded an altar unto the Lord; and took of every clean beaſt and of every clean fowl, and offered burnt-offerings on the altar.

Theſe are the principal circumſtances in this wonderful occurrence; which I have produced in the words of the divine hiſtorian, that I might not do injury to his narration: and they are of ſuch a nature, as, one might well imagine, would be long had in remembrance. We may reaſonably ſuppoſe, that the particulars of this extraordinary event would be gratefully commemorated by the Patriarch himſelf; and tranſmitted to every branch of his family: that they were made the ſubject of domeſtic converſe; where the hiſtory was often renewed, and ever attended with a reverential awe and horror: eſpecially in thoſe, who had been witneſſes to the calamity, and had experienced the hand of Providence in their favour. In proceſs of time, when there was a falling off from the truth, we might farther expect that a perſon of ſo high a character as Noah, ſo particularly diſtinguiſhed by the Deity, could not fail of being reverenced by his poſterity: and, when idolatry prevailed, that he would be one of the firſt among the ſons of men, to whom divine honours would be paid. Laſtly, we might conclude that theſe memorials would be interwoven in the mythology of the Gentile world: and that there would be continually alluſions to theſe ancient occurrences in the rites and myſteries; as they were practiſed by the nations of the earth. In conformity to theſe ſuppoſitions I ſhall endeavour to ſhew, that theſe things did happen: That the hiſ-

tory of the deluge was religiouſly preſerved in the firſt ages: That every circumſtance of it is to be met with among the hiſtorians and mythologiſts of different countries: and traces of it are to be particularly found in the ſacred rites of Egypt, and of Greece.

It will appear from many circumſtances in the more ancient writers, that the great Patriarch was highly reverenced by his poſterity. They looked up to him as a perſon peculiarly favoured by heaven; and honoured him with many titles; each of which had a reference to ſome particular part of his hiſtory. They ſtiled him Prometheus, Deucalion, Atlas, Theuth, Zuth, Xuthus, Inachus, Oſiris. When there began to be a tendency towards idolatry; and the adoration of the Sun was introduced by the poſterity of Ham; the title of Helius among others was conferred upon him. They called him alſo Μην, and Μαν, which is the Moon; the ſecret meaning of which name I ſhall hereafter ſhew. When colonies went abroad, many took to themſelves the title of Minyadæ and Minyæ from him; juſt as others were denominated Achæmenidæ, Auritæ, Heliadæ, from the Sun. People of the former name are to be found in Arabia, and in other parts of the world. The natives at Orchomenos were ſtiled Minyæ; as were alſo ſome of the inhabitants of Theſſaly. It was the ancient name of the Arcadians, interpreted [8] Σεληνιται, Lunares: but grew obſolete. Noah was the original Ζευς, Zeus, and Dios. He was the planter of

[8] Και Αριστων ὁ Χιος εν ταις θεσεσι και Διονυσιος ὁ Χαλκιδευς εν πρωτῳ κτισεως τα αυτα φασ, και εθνος δε Αρκαδιας Σεληνιτας ειναι. Schol. in Apollon. Rhod. L. 4. v. 264.

the vine, and the inventer of [9] fermented liquors: whence he was denominated Zeuth, which ſignifies ferment; rendered Ζευς, Zeus, by the Greeks. He was alſo [10] Dionuſos, interpreted by the Latines Bacchus, but very improperly. Bacchus was Chus, the grandſon of Noah; as Ammon may be in general eſteemed Ham, ſo much reverenced by the Egyptians.

As many of theſe terms were titles, they were not always uniformly adapted: nor were the ancients conſiſtent in their mythology. But nothing has produced greater confuſion in theſe ancient hiſtories, than that fatal turn in the Greeks of reducing every unknown term to ſome word, with which they were better acquainted. In ſhort, they could not reſt, till they had formed every thing by their own idiom; and made every nation ſpeak the language of Greece. Among the people of the eaſt the true name of the Patriarch was preſerved: they called him Noas, Naus, and ſometimes contracted Nous: and many places of ſanctity, and many rivers were denominated from him. Anaxagoras of Clazomenæ had been in Egypt; and had there obtained ſome knowledge of this perſonage. He ſpoke of him by the name of Noas or Nous; and both he and his diſciples were ſenſible that it was a foreign appellation: yet he has well nigh ru-

[9] Τον Οσιριν Διονυσον. Diod. Sic. L. 1. p. 11.

Αλλα και τας απηγριωμενην εχοντας χωραν, η προς φυτειαν αμπελω απηλλοτριωμενην, μαθειν το κατασκευαζομενον εκ των κριθων πομα, βραχυ λειπομενον της περι τον οινον ευωδιας. Diod. Sic. L. 3. p. 207.

Νωε, ὁς κεκληται ὑπο ενιων Δευκαλιων. Theophil. ad Autolyc. L. 2. p. 370.

[10] Ηφαιστος τις Αιγυπτιος εν τοις χρονοις τε Νωε,

Ὁς Νωε και Διονυσος, και Οσιρις καλειται. Tzetzes Chil. 10. Hiſt. 335.

ined the whole of a very curious hiſtory, which he had been taught, by taking the terms in a wrong acceptation, and then making inferences in conſequence of this abuſe. [11] Οι δε Αναξαγορειοι ἑρμηνευσι Νουν μεν τον Δια, την δε Αθηναν τεχνην—Προμηθεα δε Νουν ελεγον· Προμηθεια γαρ εστιν ανθρωποις ὁ νους· διο και μυθευονται τους ανθρωπους μεταπεπλασθαι, δηλονοτι απο ιδιωτειας εις γνωσιν. *The diſciples of Anaxagoras ſay, that Nous is by interpretation the Deity Dis, or Dios: and they call Athena, Art or Science—They likewiſe eſteem Nous the ſame as* [12] *Prometheus.* He then proceeds to inform us, why they looked upon Nous to have been Prometheus: *becauſe he was the renewer of mankind*; *and was ſaid*, μεταπεπλασθαι; *to have faſhioned them again*, after that they had been in a manner extinct. All this is to be inferred from the words above. But the author, while he is giving this curious account, ſtarts aſide; and forgetting that he is confeſſedly treating of a foreign term, recurs to his own language; and from thence frames a ſolution of the ſtory. He tells us that Nous, which he had been ſpeaking of as a proper name, was after all a Grecian term, νους, the mind: that *the mind was Prometheia*; *and Prometheus was ſaid to renew mankind, from new form-*

[11] Euſeb. Hiſt. Synagoge. P. 374. What is rendered Νους, ſhould be expreſſed Νοῦς or Νοῦς.

[12] Euſebius in another place mentions Προμηθευς, ὁς πλαττειν ανθρωπους εμυθευετο. Chron. Can. P. 103.

Διονυσον, Διος Νουν. Macrob. Saturn. L. 1. c. 18.

Νους, ψυχη, ποταμος, και ἡ μοναs. Heſych.

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ing their minds; and leading them by cultivation from ignorance to [13] *knowledge.* Thus have the Greeks by their affectation continually ruined hiſtory: and the reader may judge, how difficult it is to ſee the truth through the miſt, with which it is environed. One would imagine, that Homer had an eye to this fatality in his countrymen, when he made the following pathetic exclamation:

[14] Α δειλοι, τι κακον τοδε παχετε; νυκτι μεν υμων
Ειλυαται κεφαλαι τε, προσωπα τε.—Ηελιος δε
Ουρανω εξαπολωλε, κακη δ' επιδεδρομεν αχλυς.

Near the temple of Eleuſinian Damater in Arcadia, were two vaſt ſtones, called Petroma: one of which was erect; and the other was laid over, and inſerted into the former. There was a hollow place in the upper ſtone, with a lid to it. In this among other things was kept a kind of maſk, which was thought to repreſent the countenance of Damater, to whom theſe ſtones were ſacred. I mention this circumſtance, becauſe there was a notion among the Pheneatæ, who were the inhabitants of this diſtrict, that the Goddeſs came into theſe parts in an age very remote, even before the days of Naos, or Noah. [15] Φενεατων δε εσι λογος, και πριν η Ναον αφικεσθαι γαρ και ενταυθα Δημητρα πλανωμενην.

Suidas has preſerved from ſome ancient author a curious memorial of this wonderful perſonage; whom he affects to

[13] Fulgentius ſays the ſame from Apollophanes, C. 2. p. 628. Apollophanes in ſacro carmine ſcribit Saturnum quaſi ſacrum Νων; Νως enim Græcè ſenſus dicitur: aut ſatorem Νων.

[14] Hom. Odyſſ. Υ. V. 351.

[15] Pauſan. L. 8. p. 630. Ναος is certainly a tranſpoſition for Νοας, Noah.

diſtinguiſh from Deucalion, and ſtiles Ναννακος, Nannacus. [16]Ναννακος, παλαιος ανηρ προ Δευκαλιωνος. Τουτον φασι Βασιλεα γενεσθαι,—ὁς προειδως τον μελλοντα κατακλυσμον, συναγαγων παντας εις το Ἱερον μετα δακρυων ἱκετευσε. Και παροιμια επι Ναννακω, επι των σφοδρα παλαιων και αρχαιων. *Nannacus was a perſon of great antiquity, prior to the time of Deucalion. He is ſaid to have been a king, who foreſeeing the approaching deluge, collected every body together, and led them to a temple; where he offered up his prayers for them, accompanied with many tears. There is likewiſe a proverbial expreſſion about Nannacus; which is applied to people of great antiquity.* Suidas has done great injury to this curious tradition by a miſapplication of the proverb at the cloſe. What he alludes to was τα Ναννακω κλαιω, vel οδυρομαι; a proverb, which had no relation to time, nor to ancient perſons; but was made uſe of in a general calamity; whenever it could with propriety be ſaid, *I ſuffer, as Noah ſuffered; or, the calamities of Noah are renewed in me.* Stephanus gives great light to this hiſtory, and ſupplies many deficiencies. He calls the perſon Annacus; and like Suidas, makes him of great antiquity, even prior to the reputed æra of Deucalion. He ſuppoſes him to have lived above three hundred years: at which period, according to an oracle, all mankind were to be deſtroyed. This event happened by a deluge; which this author calls the deluge of Deucalion, inſtead of Annacus. In conſequence of this unfortunate diſtinction

[16] There is ſome miſtake in this name. Ναννακος may have been a variation for Ναυακος, Noacus: or it may be for Ναυ-Νακος, Noah Rex.

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between two characters, which were one and the ſame, he makes the aged perſon to be deſtroyed in the general calamity, and Deucalion to be ſaved. He takes notice of the proverb, and mentions the renewal of the world. [17] Φασι δε ὁτι ην τις Αννακος, ὁς εζησεν ὑπερ τα τριακοσια ετη· τους δε περιξ μαντευσασθαι ἑως τινος βιωσεσθαι. Εδοθη δε χρησμος, ὁτι τουτου τελευτησαντος παντες διαφθαρησονται. Οἱ δε Φρυγες ακουσαντες εθρηνεν σφοδρως· αφ' ὑ παροιμια, το επι Αννακω κλαυσειν, επι των λιαν οικτιζομενων. Γενομενου δε του κατακλυσμου επι Δευκαλιωνος, παντες διεφθαρησαν. Αναξηρανθεισης δε της γης, ὁ Ζευς εκελευσε τῳ Προμηθει και τῃ Αθηνα ειδωλα διαπλασαι εκ του πηλου, και προσκαλεσαμενος τους ανεμους εμφυσησαι πασιν εκελευσε, και ζωντα αποτελεσαι. *The tradition is, that there was formerly a king named Annacus, the extent of whoſe life was above* [18] *three hundred years. The people, who were of his neighbourhood and acquaintance, had enquired of an oracle, how long he was to live. And there was an anſwer given, that when Annacus died, all mankind would be deſtroyed. The Phrygians upon this account made great lamentations: from whence aroſe the proverb,* το επι Αννακω κλαυσειν, *the lamentation for Annacus; made uſe of for people or circumſtances highly calamitous. When the flood of Deucalion came, all mankind was*

[17] Stephan. Byzant. Ικονιον.

[18] Noah lived above three hundred years after the flood; which this writer has ſuppoſed to have been his term of life when the flood came. The ancients eſtimated the former life of Noah, or Oſiris, to his entrance into the ark: this interval in the ark was eſteemed a ſtate of death: and what enſued was looked upon as a ſecond life, and the renewal of nature. This will appear all through the Gentile hiſtory of the deluge.

deſtroyed,

deſtroyed, according as the oracle had foretold. Afterwards, when the ſurface of the earth began to be again dry, Zeus ordered Prometheus and Minerva to make images of clay in the form of men: and when they were finiſhed, he called the winds, and made them breathe into each, and render them vital. However the ſtory may have been varied, the principal outlines plainly point out the perſon, who is alluded to in theſe hiſtories. Many perſonages having been formed out of one has been the cauſe of great confuſion both in theſe inſtances, and in numberleſs others. Indeed the whole mythology of the ancients has by theſe means been ſadly clouded. It is, I think, manifeſt, that Annacus and Nannacus, and even Inacus, relate to Noachus, or Noah. And not only theſe, but the hiſtories of Deucalion, and Prometheus have a like reference to the Patriarch; in the [19] ſix hundredth year (and not the three hundredth) of whoſe life the waters prevailed upon the earth. He was the father of mankind, who were renewed in him. Hence he is repreſented by another author, under the character of Prometheus, as a great artiſt, by whom men were formed anew, and were inſtructed in all that was good. He makes [20] Minerva cooperate with him in making images of clay, according to the hiſtory before given: but he additionally gives to her the province of inſpiring them with a living ſoul, inſtead of calling the winds together for that purpoſe. Hence the ſoul of man according to Lucian is an emanation of Divine Wiſdom.

[19] Geneſ. C. 7. v. 11.

[20] Και το μεν ὁλον, αρχιτεκτων αυτος (ὁ Προμηθευς) ην· συνειργαζετο δε τοι και ἡ Αθηνα, ΕΜΠΝΕΟΥΣΑ του πηλου, και εμψυχα ποιουσα ειναι τα πλασματα. Lucian. Prometh. in Verbis. Vol. 1. p. 16.

Noah

Noah was the original Cronus, and Zeus; though the latter is a title conferred ſometimes upon his ſon, Ham.

[21] Πρωτιστος μεν ανασσεν επιχθονιων Κρονος ανδρων.
Εκ δε Κρονυ γενετ' αυτος αναξ μεγας ευρυοπα Ζευς.

There is a very particular expreſſion recorded by Clemens of Alexandria, and attributed to Pythagoras; who is ſaid to have called the ſea [22] Κρονυ δακρυον, *the tear of Cronus*: and there was a farther tradition concerning this perſon, [23] καταπινειν τα τεκνα, *that he drank, or ſwallowed up, all his children.* The tears of Iſis are repreſented as very myſterious. They are ſaid to have flowed, whenever the Nile began to riſe, and to flood the country. The overflowing of that river was the great ſource of affluence to the people: and they looked upon it as their chief bleſſing: yet it was ever attended with myſtical tears, and lamentations. This was particularly obſervable at Coptos, where the principal Deity was Iſis. [24] Coptos eſt civitas Mareotica Ægypti, in quâ Iö verſa in Iſidem colitur: cujus ſacris ſiſtro celebratis Nilus exæſtuat.—Proventum fructuum Ægyptii quærunt uſque ad veros planctus: namque irrigatio Nili ſupradictorum fletibus imploratur. This writer imagines, that the tears, and lamentations of the people were to implore an inundation: and the tears of Iſis according to Pauſanias were ſuppoſed to

[21] Lactant. de Falſ. Relig. V. 1. c. 13. p. 61.

[22] Τοιαυτα και οι Πυθαγοριοι ηνισσοντο, Περσεφονης μεν κυνας τας πλανητας, Κρονυ δε δακρυον την θαλασσαν, αλληγορουντες και μυρια επι μυριοις ευροιμεν αν υπο τε φιλοσοφων, υπο τε ποιητων αινιγματωδως ειρημενα. Clemens of the wilful obſcurity of the ancient Greek writers. Strom. L. 5. p. 676.

[23] Etymolog. Magnum.

[24] Lutatius Placidus in Stat. Theb. L. 1. v. 265.

make the river ſwell. But all this was certainly ſaid, and done, in memorial of a former flood, of which they made the overflowing of the Nile a type.

As the Patriarch was by ſome repreſented as a king called Naachus and Nauachus; ſo by others he was ſtiled Inachus, and ſuppoſed to have reigned at Argos. For colonies, wherever they came, in proceſs of time ſuperadded the traditions, which they brought, to the hiſtories of the countries, where they ſettled. Hence Inachus was made a king of Greece; and Phoroneus, and Apis brought in ſucceſſion after him. But I have more than once taken notice, that Inachus was not a name of Grecian original. It is mentioned by [26] Euſebius in his account of the firſt ages, that there reigned *in Egypt Telegonus, a prince of foreign extraction; who was the ſon of Orus the ſhepherd, and the ſeventh in deſcent from Inachus.* And in the ſame author we read, that a colony went forth from that country into Syria, where they founded the ancient city Antioch: and that they were *conducted by* [27] *Caſus and Belus, who were ſons of Inachus.* Theſe events were far more early than any hiſtory of Greece; let it be removed as far back, as tradition can be carried. But otherwiſe, what relation can a prince of Egypt, or Caſus and Belus, who came originally from Babylonia, have with a ſuppoſed king of Argos? By Inachus is certainly meant Noah: and the hiſtory relates to ſome of the more early deſcendants

[25] Pauſan. L. 10. p. 881.

[26] In Ægypto regnavit Telegonus Oris paſtoris filius, ſeptimus ab Inacho. Euſeb. Chron. Vers. Lat. p. 14.

[27] Κασος και Βηλος, Ιναχῳ παιδες, προς τῳ Ορονται ποταμῳ κτλ. Euſeb. Chron. P. 24. See alſo Zonaras. L. 1. p. 21.

of the Patriarch. His name has been rendered very unlike itſelf, by having been lengthened with terminations; and otherwiſe faſhioned according to the idiom of different nations. But the circumſtances of the hiſtory are ſo preciſe and particular, that we cannot miſs of the truth.

He ſeems in the Eaſt to have been called Noas, Noaſis, Nuſus, and Nus, and by the Greeks his name was compounded Dionuſus. The Amonians, wherever they came founded cities to his honour: hence places called Nuſa will often occur. Heſychius ſays, that there were both cities and mountains ſtiled Nuſean in many parts of the [28] world: and he inſtances in Arabia, Ethiopia, Egypt, Babylonia, Eruthrea, Thracia, Theſſaly, Cilicia, India, Libya, Lydia, Macedonia, the iſland Naxos; alſo a Nuſa near mount Pangæus; and a place of this name in Syria, the ſame, which was called afterwards Scythopolis. There was alſo a place called Nuſa upon mount Caucaſus; and upon Helicon: alſo in the [29] iſland Eubœa; where was a notion, that grapes would bloſſom, and come to perfection in one day. Of the Nuſa in India Philoſtratus takes notice; and ſays, that from thence Dionuſus had the title of Nuſios. [30] Νυσιος γαρ ὁ Διονυσιος απο της εν Ινδοις Νυσης ονομαζεται. But this, if the

[28] Νυσα, και Νυσηϊον ορος, ϑ καθ' ἑνα τοπον· ἐστι γαρ Αραβιας, Αιθιοπιας, Αιγυπτϑ, Βαβυλωνος, Ερυθρας, Θρακης, Θετταλιας, Κιλικιας, Ινδικης, Λιβυης, Λυδιας, Μακεδονιας, Ναξϑ, περι το Παγγαιον, τοπος Συριας. Heſych.

[29] Ενθα δια μιας ἡμερας την αμπελον φασιν ανθειν, και τον βοτρυν πεπαινεσθαι. Steph. Byzant.

[30] Vit. Apollon. Tyan. L. 2. p. 56.

author ſays the truth, muſt have been owing to a great miſtake: for there were, as I have ſhewn, many [31] cities ſo called; which did not give the name; but were all univerſally denominated from him. Theſe, though widely diſtant, being ſituated in countries far removed, yet retained the ſame original hiſtories; and were generally famous for the plantation of the vine. Miſled by this ſimilarity of traditions people in aftertimes imagined, that Dionuſus muſt neceſſarily have been, where his hiſtory occurred: and as it was the turn of the Greeks to place every thing to the account of conqueſt; they made him a great conqueror, who went over the face of the whole earth, and taught mankind the plantation of the vine: [32] Διονυσον επελθοντα μετα στρατοπεδε πασαν την οικουμενην, διδαξαι τε την φυτειαν την αμπελε, και την εν τοις ληνοις αποθλιψιν των βοτρυων. It is ſaid, that *Dionuſus went with an army over the face of the whole earth; and taught mankind, as he paſſed along, the method of planting the vine; and how to preſs out the juice, and receive it in proper veſſels.*

Though the Patriarch is repreſented under various titles; and even theſe not always uniformly appropriated: yet there will continually occur ſuch peculiar circumſtances of his hiſtory, as will plainly point out the perſon referred to. The

[31] There was a city Noa, built by the ancient Dorians in Sicily; called by Stephanus Νοαι· το εθνικον Νοαιος.

The Scriptures ſpeak of cities called Amon-No, and No-Amon in Egypt. Ezek. C. 30. v. 14, &c. Jerem. C. 46. v. 25.

The city Naucratis in the ſame country was probably Nau-Carat, ſimilar to the Kiriath of the Hebrews; and ſignified the city of Nau, or Noah.

A city Noa was near Syene. Plin. Nat. Hiſt. L. 6. c. 29.

[32] Diodor. Sic. L. 3. p. 197.

perſon preſerved is always mentioned as preſerved in an ark. He is deſcribed as being in a ſtate of darkneſs; which is repreſented allegorically as a ſtate of death. He then obtains a new life, which is called a ſecond birth; and is ſaid to have his youth renewed. He is on this account looked upon as the firſtborn of mankind: and both his antediluvian and poſtdiluvian ſtates are commemorated, and ſometimes the intermediate alſo is ſpoken of.

[33] Κικλησκω Διονυσον, εριβρομον, ευαστηρα,
ΠΡΩΤΟΓΟΝΟΝ, ΔΙΦΥΗ, ΤΡΙΓΟΝΟΝ.

[34] Πρωτος δ' ες φαος ηλθε, Διωνυσος δ' επεκληθη.

Diodorus calls him Deucalion; but deſcribes the Deluge, as in a manner univerſal; [35] κατα τον επι Δευκαλιωνος γενομενον κατακλυσμον εφθαρη τα πλειστα των ζωων: *In the Deluge, which happened in the time of Deucalion, almoſt all fleſh died.* Apollodorus having mentioned Deucalion εν λαρνακι, *conſigned to an ark*, takes notice, upon his quitting it, of his offering up an immediate ſacrifice, [36] Διι Φυξιῳ, to the God, who delivered him. As he was the father of all mankind, the ancients have made him a perſon of very extenſive rule; and ſuppoſed him to have been a king. Sometimes he is deſcribed as monarch of the whole earth: at other times he is reduced to a petty king of Theſſaly. He is

[33] Orphic Hymn. 29. p. 222.

[34] Orphic. Fragm. apud Macrob. Saturnal. L. 1. c. 18.

Sometimes Πρωτογονος is changed to a female, and then made the daughter of Deucalion. Πρωτογενειαν δε Δευκαλιωνος και Πυρρας. Schol. in Pind. Olymp. Od. 9. v. 63.

[35] Diodor. Sicul. L. 1. p. 10.

[36] Apollodor. L. 1. p. 20.

mentioned by [37] Hellanicus in the latter capacity; who ſpeaks of the deluge in his time, and of his building altars to the Gods. Apollonius Rhodius ſuppoſes him to have been a native of Greece, according to the common notion: but notwithſtanding his prejudices he gives ſo particular a character of him, that the true hiſtory cannot be miſtaken. He makes him indeed the ſon of [38] Prometheus, the ſon of Japetus: but in theſe ancient mythological accounts all genealogy muſt be entirely diſregarded.

[39] Ιαπετιονιδης αγαθον τεκε Δευκαλιωνα,
Ὃς πρωτος ποιησε πολεις, και εδειματο νηας
Αθανατοις, πρωτος δε και ανθρωπων βασιλευσεν.
Αιμονιην δη την γε περικτιονες καλεσσιν.

Though this character be not preciſely true; yet we may learn that the perſon repreſented was the firſt of men, through whom religious rites were renewed, cities built, and civil polity eſtabliſhed in the world: none of which circumſtances are applicable to any king of Greece. We are aſſured by [40] Philo, that Deucalion was Noah. Ἕλληνες μεν Δευκαλιωνα, Χαλδαιοι δε ΝΩΕ επονομαζουσιν, εφ' ὃν τον μεγαν κατακλυσμον συνεβη γενεσθαι. *The Grecians call the perſon Deucalion, but the Chaldeans ſtile him Noë; in whoſe time there happened the great eruption of waters.* The Chal-

[37] Ὁτι δε και Δευκαλιων εβασιλευσε Θεσσαλιας, Ἑλλανικος εν πρωτῳ της Δευκαλιωνιας φησιν· και ὁτι των δωδεκα θεων βωμους Δευκαλιων ἱδρυσατο Ἑλλανικος εν τῳ αυτῳ. Schol. in Apollon. Rhod. L. 3. v. 1085.

[38] He was the ſame as Prometheus, the perſon here called Japetionides.

[39] Apollon. Rhod. L. 3. v. 1085.

[40] Philo Jud. de præmio et pœnâ. Vol. 2. p. 412.

deans

deans *likewiſe* mentioned him by the name of Xiſouthros.

[41] Ὁ Νωε Ξισυθρος παρα Χαλδαιοις.

That Deucalion was unduly adjudged by the people of Theſſaly to their country ſolely, may be proved from his name occurring in different parts of the world; and always accompanied with ſome hiſtory of the deluge. The natives of Syria laid the ſame claim to him. He was ſuppoſed to have founded the temple at Hierapolis; where was a chaſm, through which the waters after the deluge were ſaid to have [42] retreated. He was likewiſe reported to have built the temple of Jupiter at Athens; where was a cavity of the ſame nature; and a like tradition, that the [43] waters of the flood paſſed off through this aperture. However groundleſs the notions may be of the waters having retreated through theſe paſſages; yet they ſhew what impreſſions of this event were retained by the Amonians, who introduced ſome hiſtory of it, wherever they came. As different nations ſucceeded one another in theſe parts, and time produced a mixture of generations; they varied the hiſtory and modelled it according to their [44] notions and traditions: yet the groundwork was always true; and the event for a long time univerſally commemorated. Joſephus, who ſeems to have been a perſon of extenſive knowledge, and verſed in

[41] Cedren. P. 11.

[42] Lucian. de Deâ Syriâ. P. 883.

[43] Ὁσον ες πηχυν το εδαφος διεςηκε· και λεγεσι, μετα την επομβριαν την επι Δευκαλιωνος συμβασαν, ὑποςυναι ταυτη το ὑδωρ. Pauſan. L. 1. p. 43.

[44] How various theſe accounts were, even in the ſame place, we may learn from Lucian. Πολλοι λογοι ελεγοντο· των οἱ μεν ἱεροι, οἱ δε εμφανεες, οἱ δε καρτα μυθωδεες, και αλλοι βαρβαροι, οἱ μεν τοισι Ἕλλησι ὁμολογεοντες. De Deâ Syriâ. P. 882.

the

the hiſtories of nations, ſays, that this great occurrence was to be met with in the writings of all perſons, who treated of the firſt ages. He mentions Beroſus of Chaldea, Hieronymus of Egypt, who wrote concerning the antiquities of Phenicia; alſo Mnaſeas, Abydenus, Melon, and Nicolaus Damaſcenus, as writers, by whom it was recorded: and adds, that it was taken notice of by many others.

As we proceed towards the eaſt, we ſhall find the traces of this event more vivid and determinate than thoſe of Greece; and more conformable to the accounts of Moſes. Euſebius has preſerved a moſt valuable extract to this purpoſe from [45] Abydenus; which was taken from the archives of the Medes and Babylonians. This writer ſpeaks of Noah as a king, whom he names Seiſithrus; and ſays, that *the flood began upon the fifteenth day of the month Deſius: that during the prevalence of the waters Seiſithrus ſent out birds, that he might judge if the flood had ſubſided: but that the birds, not finding any reſting place, returned to him again. This was repeated three times; when the birds were found to return with their feet ſtained with ſoil: by which he knew that*

[45] Σεισιθρο—ῷδε Κρονος προσημαινει μεν εσεσθαι πληθος ομβρων Δεσιε πεμπτη επι δεκα· κελευει δε παν, ὁτι γραμματων ην ἐχομενον εν Ἡλιε πολει τη εν Σιππαροισιν αποκρυψαι· Σεισιθρος δε ταυτα επιτελεα ποιησας, ευθεως επ' Αρμενιης αναπλεε, και παραυτικα μιν καταλαμβανε τα εκ θεε. Τριτη δε ἡμερᾳ επειτα ων εκοπασε, μετηει των ορνιθων πειρην ποιευμενος, ειπε γην ιδοιεν τε ὑδατος εκδυσαν. Αι δε, εκδεχομενε σφεας πελαγος αχανεος, απορησαι ὁκη κατορμησονται, παρα τον Σεισιθρον οπισω κομιζονται· και επ' αυτησιν ἑτεραι. Ὡς δε τησι τριτησιν εντυχεειν, απικατο γαρ δη πηλε καταπλεοι τες ταρσες, θεοι μιν εξ ανθρωπων αφανιζεσιν. Το δε πλοιον εν Αρμενιη περιαπτα ξυλων αλεξιφαρμακα τοισιν επιχωριοισι παρειχετο. Abyden. apud Euſeb. Præp. Evang. L. 9. c. 12. See alſo Cyril. contra Julian. L. 1. p. 8.

the

the flood was abated. Upon this he quitted the ark; and was never more ſeen of men, being taken away by the gods from the earth. Abydenus concludes with a particular, in which all the eaſtern writers are unanimous; that the place of deſcent from the ark was in Armenia: and ſpeaks of its remains being preſerved for a long time. Plutarch mentions the Noachic [46] dove, and its being ſent out of the ark. A curious account to the preſent purpoſe is by [47] Euſebius given from Melon, who wrote a treatiſe againſt the Jews. He takes notice among other things of the perſon, who ſurvived the deluge, retreating with his ſons after the calamity from Armenia: but he has mixed much extraneous matter in his narration; and ſuppoſes, that they came to the mountainous parts of Syria, inſtead of the plains of Shinar.

But the moſt particular hiſtory of the Deluge, and the neareſt of any to the account given by Moſes, is to be found in Lucian. He was a native of Samoſata, a city of Commagene upon the Euphrates: a part of the world where memorials of the Deluge were particularly preſerved; and where a reference to that hiſtory is continually to be obſerved in the rites and worſhip of the country. His knowledge therefore was obtained from the Aſiatic nations,

[46] Οι μεν ϑν μυϑολογοι τῳ Δευκαλιωνι φασι περιϛεραν εκ λαρνακος αφιεμενην δηλωμα γενεϑαι χειμωνος μεν εσω παλιν δυομενην, ευδιας δε αποπτασαν. Plutarch. de ſolert. Animal. V. 2. p. 968.

[47] Ὁ δε την συσκευην την κατα Ιϑδαιων γραψας Μηλων, κατα τον κατακλυσμον φησιν απο της Αρμενιας απελϑειν τον περιλειφϑεντα ανϑρωπον μετα των υιων, εκ των ιδιων εξελαυνομενον ὑπο των εγχωριων, διανυσαντα δε την μεταξυ χωραν ελϑειν εις την ορεινην της Συριας, ϑσαν ερημον. Euſeb. Præp. Evang. L. 9. c. 19. p. 420.

among

among whom he was born; and not from his kinſmen the Helladians, who were far inferior in the knowledge of ancient times. He deſcribes Noah under the name of Deucalion: and [48] ſays, that *the preſent race of mankind are different from thoſe, who firſt exiſted; for thoſe of the antediluvian world were all deſtroyed. The preſent world is peopled from the ſons of Deucalion; having encreaſed to ſo great a number from one perſon. In reſpect to the former brood, they were men of violence, and lawleſs in their dealings. They regarded not oaths, nor obſerved the rites of hoſpitality, nor ſhewed mercy to thoſe, who ſued for it. On this account they were doomed to deſtruction: and for this purpoſe there was a mighty eruption of waters from the earth, attended with heavy ſhowers from above; ſo that the rivers ſwelled, and the ſea overflowed, till the whole earth was covered with a flood, and all fleſh drowned. Deucalion alone was preſerved, to repeople the world. This mercy was ſhewn to him on account of his juſtice and piety. His preſervation was effected in this manner: He put all his family, both his ſons and their wives, into a vaſt ark, which he had provided: and he went into it his ſelf. At the ſame time animals of every ſpecies, boars, horſes, lions, ſerpents, whatever lived upon the face of the earth, followed him by pairs: all which he received into the ark; and experienced no evil from them: for there prevailed a wonderful harmony throughout, by the immediate influence of the Deity. Thus were they wafted with him, as long as the flood endured.* After this he proceeds to mention

[48] Lucian. de Deâ Syriâ. V. 2. p. 882.

that

that, upon the diſappearing of the waters, Deucalion went forth from the ark, and raiſed an [49] altar to God: but he tranſpoſes the ſcene to Hierapolis in Syria; where the natives pretended to have very particular memorials of the Deluge.

Moſt of the authors, who have tranſmitted to us theſe accounts, at the ſame time inform us, that the remains of the ark were in their days to be ſeen upon one of the mountains of Armenia. Abydenus particularly ſays in confirmation of this opinion, that the people of the country uſed to get ſome ſmall pieces of the wood, which they carried about by way of amulet. And Beroſus mentions, that they ſcraped off the aſphaltus, with which it had been covered, and uſed it in like manner for a charm. And this is ſo far conſonant to truth, as there was originally about the ark ſome ingredient of this nature. For when it was compleated by Noah, he was ordered finally to ſecure it both within and without with pitch or [50] bitumen. Some of the fathers, how truly informed I cannot ſay, ſeem to inſiſt upon the certainty of the fact, that the ark in their time was ſtill in being. Theophilus [51] ſays expreſly that the remains were to be ſeen upon the mountains of Aram, or Armenia. And Chryſoſtom appeals to it, as to a thing

[49] Lucian ſpeaks of *altars* in the plural: Δευκαλιων δε επει ταδε εγενετο, βωμους τε εθετο. What is here alluded to, is plain. See Geneſis. c. 6. v. 20.

[50] Geneſ. C. 6. v. 14. The Seventy make uſe of the ſame term as Beroſus: Και ασφαλτωσεις αυτην εσωθεν και εξωθεν τη ασφαλτῳ.

[51] Της Κιβωτου τα λειψανα μεχρι του δευρο δεικνυται ειναι εν τοις Αραβικοις (lege Αραμικοις) ορεσιν. Ad Autol. L. 3. p. 391.

well known: [52] *Do not*, ſays he, *thoſe mountains of Armenia bear witneſs to the truth? thoſe mountains, where the Ark firſt reſted? and are not the remains of it preſerved there even unto this day?*

Such was the Gentile hiſtory of the Deluge: varied indeed, and in ſome meaſure adapted to the prejudices of thoſe, who wrote; yet containing all the grand circumſtances, with which that cataſtrophe was attended. The ſtory had been ſo inculcated, and the impreſſions left upon the minds of men were ſo ſtrong, that they ſeem to have referred to it continually; and to have made it the principal ſubject of their religious inſtitutions. I have taken notice of a cuſtom among the prieſts of Amon, who at particular ſeaſons uſed to carry in proceſſion a boat, in which was an oracular ſhrine, held in great veneration. They were ſaid to have been eighty in number; and to have carried the ſacred veſſel about, juſt as they were directed by the impulſe of the Deity. [53] Ὑπο νεως περιφερεται χρυσης ὑπο Ἱερεων ογδηκοντα (ὁ Θεος). Ὁυτοι δε επι των ωμων φεροντες τον Θεον προαγεσιν αυτοματως, ὁπῃ αγοι το τῃ Θεῳ νευμα την πορειαν. I mentioned at the ſame time, that this cuſtom of carrying the Deity in an ark or boat was in uſe among the Egyptians, as well as the people of Ammonia. Biſhop Pocock has preſerved three ſpecimens of ancient ſculpture, wherein this ceremony is diſplayed. They are of wonderful anti-

[52] Οὐχι και τα ὀρη μαρτυρει της Αρμενιας, ενθα ἡ Κιβωτος ἱδρυθη; οὐχι και τα λειψανα αυτης ἑως νυν εκει σωζεται, προς ἡμετεραν ὑπομνησιν. De perfectâ Charit. V. 6. p. 748. Edit. Savil.

[53] Diodor. Sicul. L. 17. p. 528. See vol. 1. p. 252. and Plate.

quity; and were found by him in upper Egypt. Two of them he copied at Luxorein in ſome apartments of the temple, which Diodorus Siculus ſo much celebrates.

Part of the ceremony in moſt of the ancient myſteries conſiſted in carrying about a kind of ſhip or boat; which cuſtom upon due examination will be found to relate to nothing elſe but Noah, and the Deluge. [54] The ſhip of Iſis is well known; and the celebrity among the Egyptians, whenever it was carried in public. The name of this, and of all the navicular ſhrines was Baris: which is very remarkable; for it was the very name of the mountain, according to Nicolaus Damaſcenus, on which the ark of Noah reſted; the ſame as Ararat in Armenia. [55] Εςιν ὑπερ την Μινυαδα μεγα ορος κατα την Αρμενιαν, Βαρις λεγομενον, εις ὁ πολλȣς συμφυγοντας επι τȣ κατακλυσμȣ λογος εχει περισωθηναι, και τινα επι λαρνακος οχȣμενον επι την ακρωρειαν οκειλαι, και τα λειψανα των ξυλων επι πολυ σωθηναι. *There is a large mountain in Armenia, which ſtands above the country of the Minyæ, called Baris; to this it was ſaid, that many people betook themſelves in the time of the Deluge, and were ſaved:*

[54] See Lexicon Petiſci. Iamblichus. Sect. 6. c. 5. p. 147. and notes. P. 285.

[55] Apud Euſeb. Præp. Evang. L. 9. c. 11. p. 414.

See alſo Nic. Damaſc. apud Joſeph. Jud. Antiq. L. 1. c. 3. §. 6.

Το μεν διακομιζον τα σωματα πλοιον Βαριν καλεισθαι. Diodor. Sic. L. 1. p. 87. of the ſacred boat, in which the dead were tranſported to the Charonian plains.

Strabo, L. 11. p. 803. mentions a Goddeſs Baris in Armenia, who had a temple at mount Abus.

Herodotus ſpeaks of Baris, as the Egyptian name of a ſhip. L. 2. c. 96. See Euripides Iphig. in Aulis. V. 297. and Æſchyli Perſæ. P. 151. Αιγυπτιαν δε Βαριν ουκ υπερθορῃ. Αυτȣργοτευκτον Βαριν. Lycophron. V. 747.

and there is a tradition of one perſon in particular floating in an ark, and arriving at the ſummit of the mountain. We may be aſſured then that the ſhip of Iſis was a ſacred emblem: in honour of which there was among the Egyptians an annual feſtival. It was in aftertimes admitted among the Romans, and ſet down in their [56] Calendar for the month of March. The former in their deſcriptions of the primary deities have continually ſome reference to a ſhip or float. Hence we frequently read of [57] Θεοι ναυτιλλοντες. They oftentimes, ſays [58] Porphyry, deſcribe the ſun in the character of a man ſailing on a float. And Plutarch obſerves to the ſame purpoſe, that they did not repreſent the ſun and the moon in chariots; [59] αλλα πλοιοις οχημασι χρωμενους περιπλειν, *but wafted about upon floating machines.* In doing which they did not refer to the luminaries; but to a perſonage repreſented under thoſe titles. The Sun, or Orus, is likewiſe deſcribed by Iamblichus as ſitting upon the lotus, and [60] ſailing in a veſſel.

[56] Calendarium Ruſticum menſe Martio habet *Iſidis navigium*, quod eſt Ægyptiorum feſtum, a Romanis admiſſum. Marſh. Can. Chron. Sect. 14. p. 356.

See Gruter's Inſcript. P. 138.

[57] Iamblich. de Myſter. Sect. 7. c. 2.

[58] Ἡλιον δε σημαινεσι ποτε μεν δι' ανθρωπου συμβεβηκοτος πλοιω. Porphyry apud Euſeb. P. E. L. 3. p. 115.

[59] Iſis et Oſiris. P. 364. See alſo Euſeb. Præp. Evang. L. 3. c. 11. p. 115. Clemens Alexand. Strom. L. 5. p. 670. Ἡλιον επι πλοιω.

[60] Επι τε λωτῳ καθημενος, και επι πλοιω ναυτιλλομενος (Θεος.) Iamblichus de Myſt. Sect. 7. p. 151.

It

It is ſaid of Seſoſtris, that he conſtructed a [61] ſhip, which was two hundred and eighty cubits in length. It was of cedar; plated without with gold, and inlaid with ſilver: and it was, when finiſhed, dedicated to Oſiris at Thebes. It is not credible, that there ſhould have been a ſhip of this ſize, eſpecially in an inland diſtrict, the moſt remote of any in Egypt. It was certainly a temple, and a ſhrine. The former was framed upon this large ſcale: and it was the latter, on which the gold and ſilver were ſo laviſhly expended. There is a remarkable circumſtance relating to the Argonautic expedition; that the dragon ſlain by Jaſon was of the dimenſions of a [62] Trireme: by which muſt be meant, that it was of the ſhape of a ſhip in general; for there were no Triremes at the time alluded to. And I have moreover ſhewn, that all theſe dragons, as they have been repreſented by the poets, were in reality temples, Dracontia; where, among other rites, the worſhip of the ſerpent was inſtituted. There is therefore reaſon to think, that this temple, as well as that of Seſoſtris, was faſhioned in reſpect to its ſuperficial contents after the model of a ſhip: and as to the latter, it was probably intended in its outlines to be the exact repreſentation of the ark, in commemoration of which it was certainly built. It was a temple ſacred to Oſiris at

[61] Diodor. Sicul. L. 1. p. 52.

[62] Κειτο γαρ λοχμα, Δρακοντος δ'
Ειχετο λαβροταταν γενυων,
Ὁς παχει μακει τε πεν-
τηκοντορον ναυν κρατει. Pind. Pyth. Od. 4. p. 261.

Ὁς και τῳ παχει και τῳ μηκει τȣ σωματος πεντηκοντορον ναυν κατειχεν' η, ὡς ενιοι, εμβληθεις επληρȣ ναυν πεντηκοντορον. Schol. ibid.

Theba; or, to ſay the truth, it was itſelf called Theba: and both the city, ſaid to be one of the moſt ancient in Egypt, as well as the Province, was undoubtedly [63] denominated from it. Now Theba was the very name of the ark. When Noah was ordered to conſtruct a veſſel, in which he and his family were to be preſerved; he was directed in expreſs terms to build, תבה, Theba, an ark. It is the very [64] word made uſe of by the ſacred writer: ſo that we may, I think, be aſſured of the prototype, after which this temple was faſhioned. It is ſaid, indeed, to have been only two hundred and eighty cubits in length: whereas the [65] ark of Noah was three hundred. But this is a variation of only one fifteenth in the whole: and, as the ancient cubit was not in all countries the ſame; we may ſuppoſe that this diſparity aroſe rather from the manner of meaſuring, than from any real difference in the extent of the building. It was an idolatrous temple; ſaid to have been built by Seſoſtris in honour of Oſiris. I have been repeatedly obliged to take notice of the ignorance of the Greeks in reſpect to ancient titles; and have ſhewn their miſapplication

[63] Το αρχαιον ἡ Αιγυπτος Θηβαι καλεμενη. Ariſtot. Meteorol. V. 1. l. 1. p. 771.

Theba and Dioſpolis the ſame: Τας Θηβας και Διοσπολιν την αυτην ὑπαρχειν. Diodorus Sicul. L. 1. p. 88.

Theba now called Minio, according to Sanſon.

Θηβα· πολις Βοιωτιας, και Κιλωτιον. Heſych.

[64] According to the Grecian mode of allegorizing, Theba was ſaid to have been the daughter of Prometheus, who gave name to the place: Απο Θηβης της Προμηθεως. Steph. Byzant. Γαμει δε Ζηθος μεν Θηβην, αφ' ἡς ἡ πολις Θηβαι. Apollodor. L. 3. p. 145.

[65] Geneſ. C. 6. v. 15.

of

of terms in many inſtances: eſpecially in their ſuppoſing temples to have been erected by perſons, to whom they were in reality ſacred. Seſoſtris was Oſiris; the ſame as Dionuſus, Menes, and Noah. He is called Seiſithrus by Abydenus, Xixouthros by Beroſus and Apollodorus; and is repreſented by them as a prince, in whoſe time the Deluge happened. He was called Zuth, Xuth, and Zeus: and had certainly divine honours paid to him.

The ſame memorial is to be obſerved in other countries, where an ark, or ſhip was introduced in their myſteries, and often carried about upon their feſtivals. Pauſanias gives a remarkable account of a temple of Hercules at Eruthra in Ionia; which he mentions as of the higheſt antiquity, and very like thoſe in Egypt. The Deity was repreſented upon a float; and was ſuppoſed to have come thither in this manner from Phenicia. [66] Σχεδια γαρ ξυλων, και επ ἀυτης θεος, [67] Ariſtides mentions, that at Smyrna, upon the feaſt called Dionuſia a ſhip uſed to be carried in proceſſion. The ſame cuſtom prevailed among the Athenians at the Panathenæa; when what was termed the ſacred ſhip was borne with great reverence through the city to the temple of Damater of Eluſis. At Phalerus near Athens there were honours paid to an unknown hero, who was repreſented in the ſtern of a ſhip: [68] Τιμαται δε τις Φαληροι κατα πρυμναν ἡρως. At Olympia,

[66] L. 7. p. 534.

[67] Orat. Smyrn. V. 1. p. 402. He ſpeaks of the cuſtom as of late date: but the feſtival of Dionuſus warrants the antiquity. See Dio. L. 39. p. 62. Εν τε γαρ Αλβανῳ Ἡρας ιεως κτλ. a ſimilar rite.

[68] Clem. Alexand. Cohort. V. 1. p. 35.

See

pia, the moſt ſacred place in Greece, was a repreſentation of the like nature. It was a building like the fore part of a ſhip, which ſtood facing the end of the Hippodromus: and towards the middle of it was an altar, upon which at the renewal of each Olympiad particular rites were performed: [69] Επι ἑκαστης Ολυμπιαδος ποιειται κατα την πρωραν μαλιστα πϑ μεσην.

It is ſaid of Lamech, that he received great conſolation at the birth of his ſon: and that he prophetically [70] *called his name Noah; ſaying, This ſame ſhall comfort us concerning our work, and toil of our hands; becauſe of the ground, which the Lord hath curſed.* Agreeably to this the name of Noah was by the Grecians interpreted *reſt and comfort:* [71] Νωε αναπαυσις. This ſeems to have been alluded to at the Eleuſinian myſteries. Part of the ceremony was a night ſcene; attended with tears and lamentations, on account of ſome perſon, who was ſuppoſed to have been loſt: but at the cloſe a prieſt uſed to preſent himſelf to the people, who were mourning, and bid them be of good courage: for the Deity, whom they lamented as loſt, was preſerved; and that they would now have ſome comfort, ſome reſpite, after all their labour. The words in the original are very particular:

See Ariſtophan. Ἱππεις. V. 563. of the ſhip at the Panathenæa. Τϑ δε Αρειϑ παγϑ πλησιον δεικνυται ΝΑΥΣ ποιηϑεισα εις την των Παναθηναιων πομπην. Pauſan. L. 1. p. 70.

Of the ſhip ſent to Delos ſee Callimach. Hymn. in Delum. Not. ad V. 314. p. 204.

[69] Pauſan. L. 6. p. 503.

[70] Geneſ. C. 5. v. 29.

[71] Heſych.

Νωε Ἑβραϊϛι· ὁς διερμηνευεται τῃ Ἑλλαδι γλωσσῃ ΑΝΑΠΑΥΣΙΣ. Theoph. ad Autolyc. L. 3. p. 391.

Θαῤῥειτε

[72] Θαῤῥειτε μυσαι τῳ Θεῳ σεσωσμενῳ·
Εσαι γαρ ἡμιν εκ πονων σωτηρια.

To which was added, what is equally remarkable;

[73] Εφυγον κακον ἑυρον αμεινον·

I have eſcaped a calamity; and have met with a better portion. This was the ſame rite as that in Egypt, called αφανισμος and ἑυρεσις Οσιριδος; both which were celebrated in the month Athyr. It was called in Canaan the death and revival of Adonis or Thamuz, who was the Oſiris and Thamas of Egypt.

Some rites, ſimilar to thoſe, which I have been deſcribing in the exhibition of the ſacred ſhip Baris, are mentioned in the ſtory of the Argonauts. Their ſhip is ſaid to have been ſtranded among the Syrtes of Africa; by which means their progreſs was interrupted: and at the ſame time there was no opening for a retreat. The heroes on board were at laſt told, that there was no way to obtain the aſſiſtance of the gods, but by performing, what appears to have been a myſtical rite. They were to take the ſhip on their ſhoulders, and carry it over land for a ſeaſon. This was effected by twelve of them, who bore it for ſeveral days and nights; till they came to the river Triton, where they found an outlet to the ſea. Apollonius ſpeaks of the whole as a myſtery.

[74] Μωναων ὁδε μυθος· εγων δ' ὑπακουος αειδω
Πιερίδων, και τηνδε παναρχεκες εκλυον ομφην.
Ὑμεας, ω περι δη μεγα φερτατοι υἱες ανακτων,

[72] Jul. Firmicus. P. 45. Edit. Ouzel.
[73] Demoſthen. περι Στεφ. P. 568.
[74] Apollon. Argonaut. L. 4. v. 1381. See Pind. Pyth. Od. 4. v. 36.

Ἡ βιη, ἡ αρετη Διβυης ανα θινας ερημας,
Νηα μεταχρονιην, ὁσα δ' ενδοθι νηος αγεσθε,
Ανθεμενας ωμοισι φερειν δυοκαιδεκα παντα
Ημαθ' ὁμα νυκτας τε· δυην γε μεν, η κατ' οϊζυν
Τις κ' ενεποι, την κεινοι ανετλησαν μογεοντες;
Εμπεδον Αθανατων εσαν αἱματος.

It is to be remarked in thoſe copies of the ſculptures, which biſhop Pocock obſerved among the ruins at ancient Thebes, that the extremities in each of the boats are faſhioned nearly alike; and that there is no diſtinction of head and ſtern. This kind of veſſel was copied by the Greeks, and ſtiled [75] Αμφιπρυμναϊς, Amphiprumnaïs. It is recorded, when Danaus came from Egypt to Argos, that he croſſed the ſeas in a ſhip of this form: in which circumſtance there muſt have been ſome myſterious alluſion; otherwiſe it was of little conſequence to mention the particular ſhape of the ſhip, which he was ſuppoſed to have navigated. There was certainly ſomething ſacred in theſe kinds of veſſels; ſomething, which was eſteemed ſalutary: and in proof of it, among other accounts given of them, we have this remarkable one. [76] Αμφιπρυμνα, τα επι σωτηρια πεμπομενα πλοια. *The Amphiprumna are a kind of ſhips, ſent upon any ſalutary occaſion.* In ſhort, they were always looked upon as holy and of good omen.

[75] See Vol. 1. p. 252.
Hyginus calls it navim biproram. Fab. 168 and 277. Tunc primum dicitur Minerva navim feciſſe biproram.

[76] Heſych.

I think

I think it is pretty plain, that all theſe emblematical repreſentations, of which I have given ſo many inſtances, related to the hiſtory of the Deluge, and the conſervation of one family in the ark. I have before taken notice, that this hiſtory was pretty recent, when theſe works were executed in Egypt; and when theſe rites were firſt eſtabliſhed: and there is reaſon to think, that in early times moſt ſhrines among the Mizraim were formed under the reſemblance of a ſhip, in memory of this great event. Nay, farther, both ſhips and temples received their names from hence; being ſtiled by the Greeks, who borrowed largely from Egypt, Ναυς and Ναος, and Mariners Ναυται, Nautæ, in reference to the Patriarch, who was variouſly ſtiled Noas, Naus, and Noah.

However the Greeks may in their myſteries have ſometimes introduced a ſhip as a ſymbol; yet in their references to the Deluge itſelf, and to the perſons preſerved, they always ſpeak of an ark, which they call, [77] Λαρναξ, Larnax, Κιβωτος, and the like. And though they were apt to mention the ſame perſon under various titles; and by theſe means different people ſeem to be made principals in the ſame hiſtory: yet they were ſo far uniform in their accounts of this particular event, that they made each of them to be preſerved in an ark. Thus it is ſaid of Deucalion, Perſeus and Dionuſus, that they were expoſed upon the waters in a

[77] Plato of Deucalion and his wife; Τετες εν ΑΑΡΝΑΚΙ διασεσωσθαι. See alſo Nonnus. L. 6. p. 200. λαρναξ αυτοπορος. Theophil. ad Autolic. L. 3. p. 391. εν Κιβωτω.

Ασει δ' ὡς ποκ' εδεκτο τον Αιπολον ευρεα λαρναξ
Ζωον εοντα. Theocrit. Idyll. 7. V. 78.

machine of this fabrick. Adonis was hid in an [78] ark by Venus; and was ſuppoſed to have been in a ſtate of death for a year.

[79] Οιον τοι τον Αδωνιν απ' αεναϐ Αχεροντος
Μηνι δυωδεκατῳ μαλακαιποδες αγαγον Ωραι.

Theocritus introduces a paſtoral perſonage Comates, who was expoſed in an ark for the ſame term; and wonderfully preſerved.

[80] Ω μακαριϛε Κοματα, τυ θην ταδε τερπνα πεπονθας,
Και τυ κατεκλαδης εν λαρνακι, και τυ μελισσαν
Κηρια φερϐομενος ετος ωριον εξετελεσσας.

Of Oſiris being expoſed in an ark we have a very remarkable account in [81] Plutarch; who mentions, that it was on account of Typhon; and that it happend on the ſeventeenth of the month Athyr, when the Sun was in Scorpio. This in my judgment was the preciſe time, when Noah entered the ark, and when the flood came; which in the Egyptian mythology was termed Typhon.

From what has preceded the reader will perceive, that the hiſtory of the Deluge was no ſecret to the Gentile world. They held the memory of it very ſacred: and many colonies, which went abroad, ſtiled themſelves Thebeans in reference to the ark. Hence there occur many cities of the

[78] Apollodorus. L. 3. p. 194.

79 Theocrit. Idyll. 15. V. 102.

[80] Theocrit. Idyll. 7. V. 85. Com-Ait: two titles of Helius.

[81] Iſis and Oſir. V. 1. p. 366, 367.

See Lightfoot of the ancient year beginning in Autumn. Vol. 1. p. 707.

See the Account of the Flood, when Prometheus reigned in Egypt, as it is mentioned by Diodor. Sicul. L. 1. p. 16.

name

name of Theba; not in Egypt only and Bœotia, but in Cilicia, Ionia, Attica, Pthiotis, Cataonia, Syria, and Italy. It was ſometimes expreſſed Thiba; a town of which name was in Pontus: [82] Θιβα· τοπος προς τῳ Ποντῳ. It is called Thibis by [83] Pliny. He mentions a notion, which prevailed, that the people of this place *could not ſink in water*; eoſdem non poſſe mergi: we may ſee in this a remote alluſion to the name of the place, and people; and to the hiſtory, which they had preſerved.

There was another term, beſides Theba, under which the Grecians repreſented the ark. It was called Κιβωτος, Cibotus; which however I do not imagine to have been a word of Grecian original: as both an [84] haven in Egypt, and a [85] city of great antiquity in Phrygia, were denominated in the ſame manner. The fathers of the Greek church, when they treat of the ark, interpret it in this manner, Κιβωτος. It is alſo the term made uſe of by the [86] Seventy; and even by the [87] Apoſtles themſelves. The city Cibotus,

[82] Steph. Byzantin.

It was ſaid to have been built by the Amazons. From the Amazons being Thebeans, we may judge of their race, and true hiſtory.

[83] Plin. L. 7. c. 2.

Καιτοι τους γε περι Ποντον οικουντας παλαι Θηβεις προσαγορευομενους ἱστορει Φιλαρχος, κ. τ. λ. Plut. Sympos. L. 5. c. 7.

[84] One of the havens at Alexandria. Strab. L. 17. p. 1145.

[85] Προς Απαμεια τη Κιβωτῳ. Strab. L. 12. p. 854.

Κιβωτος· λαρναξ ξυλινη. Heſych.

[86] Ποιησον σεαυτῳ Κιβωτον εκ ξυλων τετραγωνων· νοσσιας ποιησεις κατα την Κιβωτον. Geneſ. C. 6. v. 14. Edit. Ald.

[87] Hebr. C. 11. v. 7. 1 Pet. C. 3. v. 20.

which I mentioned to have been in Phrygia, ſtood far inland upon the fountains of the river Marſyas: and we may judge from its name, that it had reference to the ſame hiſtory. Indeed, all over this part of the world memorials of the deluge ſeem to have been particularly preſerved. This city was alſo called Apamea;[88] Απαμεια, ἡ Κιβωτος λεγομενη: which name of Apamea is ſaid to have been conferred upon it in latter times. It was undoubtedly named Cibotus in memory of the ark, and of the hiſtory, with which it is connected. And in proof of this, we ſhall find that the people had preſerved more particular and authentic traditions concerning the flood, and the preſervation of mankind through Noah, than are to be met with elſewhere. The learned[89] Falconerius has a curious diſſertation upon a coin of Philip

[88] Strab. L. 12. p. 864. It. was undoubtedly the ſame as Celænæ, of which I have treated before; and which I have ſhewn to have been named from its ſituation. Celænæ I ſhould imagine was the name of the city; and Cibotus was properly the temple: which diſtinction was not attended to in former times. Migratum inde haud procul veteribus Celænis; novæque urbi Apameæ nomen inditum ab Apameâ ſorore Seleuci Regis. Liv. L. 38. c. 13. Tertius Apameam vadit, ante appellatam Celænas, deinde Ciboton. Plin. L. 5. c. 29.

[89] Octav. Falconerii Diſſertatio de nummo Apameenſi. Deucalionëi diluvii typum exhibente; ad Petr. Seguinum S. Germani Antiſſiodor. Paris. Decanum. Ex Libro, cui titulus, Selecta Numiſmata Antiqua ex Muſeo Petr. Seguini. Paris. 1684. He mentions another coin ſimilar to the above, and ſtruck by the ſame people, who are ſtiled Magnetes Apameenſes. On one ſide is the head of Severus crowned with laurel: on the other, the ark with the ſame perſons in it, and the like circumſtances deſcribed: above, ΕΠΙ ΑΓΩΝΟΘΕΤΩΝ ΑΡΤΕ ΜΑΓΝΗΤΩΝ ΑΠΑΜΕΩΝ.

The two laſt ſyllables of ΜΑΓΝΗΤΩΝ are upon the blank ſpace of the ark.

There

APAMIÆ sive CIBOTI Urbis

Numismata duo ex Seguino, et Falconerio.

BARIS, sive Navis sacra Ægyptiaca.

Basire Sc.

lip the elder; which was ſtruck at this place, and contained on its reverſe an epitome of this hiſtory. The reverſe of moſt Aſiatic coins relate to the religion and mythology of the places, where they were ſtruck. The inſcription upon the forepart is ΑΥΤ. Κ. ΙΟΥΛ. ΦΙΛΙΠΠΟΣ. ΑΥΓ. Upon the reverſe is delineated a kind of ſquare machine, floating upon the water. Through an opening in it are ſeen two perſons, a man, and a woman, as low as to the breaſt: and upon the head of the woman is a veil. Over this ark is a kind of triangular pediment, on which there ſits a dove: and below it another, which ſeems to flutter its wings, and holds in its mouth a ſmall branch of a tree. Before the machine is a man following a woman; who by their attitude ſeem to have juſt quitted it, and to have got upon dry land. Upon the ark itſelf, underneath the perſons there incloſed, is to be read in diſtinct characters, ΝΩΕ. The learned Editor of this account ſays, that it had fallen to his lot to meet with three of theſe coins. They were of braſs, and of the medaglion ſize: one of them he mentions to have ſeen in the collection of the duke of Tuſcany; the ſecond in that of the cardinal Ottoboni: and the third was the property of Auguſtino Chigi, nephew to pope Alexander the ſeventh. Nor had this people only traditions of the Deluge in general. There ſeems to have been a notion that the ark itſelf reſted upon the hills of Celænæ, where the city Cibotus

There is a coin of the emperor Adrian; the reverſe a river-god, between two rocks, like the Petræ Ambroſiæ: inſcribed ΑΠΑΜΕΩΝ ΜΑΡΣΥΑΣ ΚΙΒΩΤΟΣ. Alſo a coin with a ſhip: inſcribed ΑΡΓΩ ΜΑΓΝΗΤΩΝ. Patini Numiſm. P. 413.

was founded: for the Sibylline oracles, wherever they may be ſuppoſed to have been compoſed, include theſe hills under the name of Ararat; and mention this circumſtance.

[90] Εϛι δε τις Φρυγιης ὑπερ ηπειροιο μελαινης,
Ηλιβατον, τανυμηκες ορος, Αραραϲ δε καλειται,
Ὁττ' αρα ϲωθηϲεϑαι επ' αυτῳ παντες εμελλον.
Ενθα φλεβες μεγαλαι ποταμοι Μαρϲυοιο πεφυκαν,
Τϖδε Κιβωτος εμεινεν εν ὑψηλοιο καρηνῳ
Ληξαντων ὑδατων.

We may perceive a wonderful correſpondence between the hiſtories here given, and of the place from whence they came. The beſt memorials of the ark were here preſerved, and the people were ſtiled Magnetes, and their city Cibotus: and upon their coins was the figure of the ark under the name of Αργω Μαγνητων: all which will be farther explained hereafter. Not far from Cibotus was a city called [91] Baris: which was a name of the ſame purport as the former; and was certainly founded in memory of the ſame event. Cibotus ſignified an ark, and was often uſed for a repoſitory: but differed from κιϛη, ciſta, by being made uſe of either for things ſacred, or for things of great value, like the Camilla of the Latines: [92] ἡ μεν εις ὑποδοχην εδεϲματων, ἡ δ' ἱματιων και χρυϲου κιβωτος. The rites of Damater related to

[90] Orac. Sibyllin. P. 180.

[91] Near Beudos in Piſidia, and not a great way from Cibotus. Ptolem. L. 5. p. 142. Hieroclis Synecdemus. Piſidia. P. 673. Beudos, Baris, Bœotus, were all of the ſame purport.

[92] Schol. in Ariſtophan. Ἱππεις. V. 1208.

the

the ark and deluge, like thoſe of Iſis: and the ſacred emblems, whatever they may have been, were carried in an holy machine, called [93] Κιβωτος.

The ark according to the traditions of the Gentile world was prophetic; and was looked upon as a kind of temple, a place of reſidence of the Deity. In the compaſs of eight perſons it comprehended all mankind: which eight perſons were thought to be ſo highly favoured by heaven, that they were looked up to by their poſterity with great reverence; and came at laſt to be reputed Deities. Hence in the ancient mythology of Egypt, there were preciſely eight [94] Gods: of theſe the Sun was the chief, and was ſaid firſt to have reigned. Some made Hephaiſtus the firſt king of that country: while others ſuppoſed it to have been Pan. [95] Παρ' Αιγυπτιοισι δε Παν μεν αρχαιοτατος, και των ΟΚΤΩ ΤΩΝ ΠΡΩΤΩΝ λεγομενων θεων. There is in reality no inconſiſtency in theſe accounts: for they were all three titles of the ſame Deity, the Sun: and when divine honours began to be paid to men, the Amonians conferred theſe titles upon the great Patriarch, as well as upon his ſon [96] Amon. And, as in the hiſtories of their kings, the Egyptians were able to trace the line of their deſcent upwards to theſe ancient [97] perſonages; the names of the

[93] Pauſan. L. 10. p. 866.

[94] Diodor. Sicul. L. 1. p. 12.

[95] Herodot. L. 2. c. 145.

[96] There is reaſon to think, that the patriarch Noah had the name of Amon as well as his ſon. The cities ſtiled No-Amon, and Amon-No; were certainly named from Noah. According to Plutarch Amon ſignified *occultus*. Iſis et Oſiris. P. 354.

[97] Μεθερμηνευομενων δ' αυτων, τινας μεν ὁμωνυμους ὑπαρξεν τοις ουρανιοις. κ. τ. λ. Diodor. Sicul. L. 1. p. 12.

latter were by theſe means prefixed to thoſe liſts: and they were in aftertimes thought to have reigned in that country. This was the celebrated Ogdoas of Egypt, which their poſterity held in ſuch veneration, that they exalted them to the heavens, and made their hiſtory the chief ſubject of the ſphere. This will appear very manifeſt in their ſymbolical repreſentation of the ſolar ſyſtem; of which Martianus Capella has tranſmitted to us a very curious ſpecimen [98]. Ibi (in ſyſtemate ſolari) quandam navem totius naturæ curſibus diversâ cupiditate moderantem, cunctâque flammarum congeſtione pleniſſimam, et beatis circumactam mercibus conſpicimus; cui nautæ *ſeptem, germani tamen ſuique ſimiles*, præſidebant. In eâdem verò rate fons quidam lucis æthereæ, arcaniſque fluoribus manans, in totius mundi lumina fundebatur. Thus we find that they eſteemed the ark an emblem of the ſyſtem of the heavens. And when they began to diſtinguiſh the ſtars in the firmament, and to reduce them to particular conſtellations; there is reaſon to think, that moſt of the afteriſms were formed with the like reference. For although the delineations of the ſphere have by the Greeks, through whoſe hands we receive them, been greatly abuſed; yet there ſtill remains ſufficient evidence to ſhew that ſuch reference ſubſiſted. The watery ſign Aquarius, and the great effuſion of that element, as it is depicted in the ſphere, undoubtedly related to this hiſtory. Some ſaid, that the perſon meant in the character of Aquarius was Ganymede. Hegeſianax maintained that it was Deucalion, and related to the

[98] Martian. Capella. Satyric. L. 2. p. 43.

deluge.

deluge. [99] Hegeſianax autem Deucalionem dicit eſſe, quod, eo regnante, tanta vis aquæ ſe de cœlo profuderit, ut cataclyſmus factus eſſe diceretur. Eubulus autem Cecropem demonſtrat eſſe; antiquitatem generis commemorans, et oſtendens, antequam vinum traditum ſit hominibus, aquâ in ſacrificiis Deorum uſos eſſe; et *antę Cecropem* regnâſſe, quam vinum ſit inventum. The reader may here judge, whether Cecrops the celebrated king of Attica, who lived before the plantation of the vine, and was figured under the character of Aquarius, like Deucalion, be any other than Deucalion himſelf, the Noah of the eaſt.

Noah was repreſented, as we may infer from [100] Beroſus, under the ſemblance of a fiſh by the Babylonians: and thoſe repreſentations of fiſhes in the ſphere probably related to him, and his ſons. The reaſons given for their being placed there were, that Venus, when ſhe fled from [1] Typhon, took the form of a fiſh; and that the fiſh, ſtiled Notius, ſaved Iſis in ſome great extremity: pro quo beneficio ſimulacrum Piſcis et *ejus filiorum*, de quibus ante diximus, inter aſtra conſtituit: *for which reaſon Venus placed the fiſh Notius and his ſons among the ſtars.* By this we may perceive, that Hyginus ſpeaks of theſe aſteriſms as repreſentations of perſons: and he mentions from Eratoſthenes, that the fiſh Notius was the father of mankind: [2] ex eo piſce natos homines.

[99] Hygin. Poet. Aſtronom. C. 29. p. 482.

Audi Scholiaſten Germanici Aquario—Nigidius Hydrochoon ſive Aquarium exiſtimat eſſe Deucalionem Theſſalum, qui in maximo cataclyſmo ſit relictus cum uxore Pyrrhâ in monte Ætnâ, qui eſt altiſſimus in Siciliâ. Not. in Hygin. Fab. 153. p. 265. ex Germanici Scholiaſte.

[100] Euſebii Chron. P. 6.

[1] Hygin. Poet. Aſtron. C. 41. p. 494.

[2] Eratoſthenes ex eo piſce natos homines dicit. Hygin. Poet. Aſtron. L. 2. c. 30.

It is ſaid of Noah, that after the deluge he built the firſt [3] altar to God: which is a circumſtance always taken notice of in the hiſtory given of him by Gentile writers. He is likewiſe mentioned as the firſt planter of the vine; and the inventer of wine itſelf, and of Zuth or ferment, by which ſimilar liquors were manufactured. We may therefore ſuppoſe that both the altar, and the crater, or cup, related to theſe circumſtances. The hiſtory of the raven is well known, which he ſent out of the ark by way of experiment: but it diſappointed him, and never returned. This bird is figured in the ſphere: and a tradition is mentioned, that the [4] raven was once ſent on a meſſage by Apollo; but deceived him, and did not return, when he was expected. It may ſeem extraordinary, if theſe figures relate to the hiſtory, which I ſuppoſe, that there ſhould be no alluſion to the dove, and to the particulars of its return. I make no doubt but it was to be found in the Chaldaïc and Egyptian ſpheres: but in that of Greece, there is in the ſouthern hemiſphere a vaſt interval of unformed ſtars; which were omitted by the aſtronomers of that country, as being either ſeldom ſeen, or elſe totally [5] obſcured from their view. The Argo however, that ſacred ſhip, which was ſaid to have been framed by di-

[3] Ἐρατοσθενης δε φησι, τουτο θυτηριον ειναι, εν ᾧ το πρωτον οἱ Θεοι συνωμοσιαν εποιησαντο. Theon. ad Arctum. P. 46. Nonnulli cum Eratoſthene dicunt, eum Cratera eſſe, quo Icarius ſit uſus, cum hominibus oſtenderet vinum. Hygin. Fab. 140. p. 494.

[4] Miſſus ad fontem aquam puram petitum. Hygin. C. 40. p. 492.

[5] The Pleiades are Peleiades or Doves; and were placed in the heavens to denote by their riſing an auſpicious ſeaſon for mariners to ſail. They were the daughters of Pleione. See Natal. Comes. L. 4. c. 7.

vine

vine wiſdom, is to be found there; and was certainly no other than the [6] ark. The Grecians ſuppoſed it to have been built at Pagaſæ in Theſſaly, and thence navigated to Colchis. I ſhall hereafter ſhew the improbability of this ſtory: and it is to be obſerved, that this very harbour, where it was ſuppoſed to have been conſtructed, was called the port [7] of Deucalion. This alone would be a ſtrong preſumption, that in the hiſtory of the place there was a reference to the Deluge. The Grecians placed every ancient record to their own account: their country was the ſcene of every [8] action. The people of Theſſaly maintained that Deucalion was expoſed to a flood in [9] their diſtrict, and ſaved upon mount Athos: the people of Phocis make him to be driven to [10] Parnaſſus: the Dorians in Sicily ſay he landed upon mount [11] Ætna. Laſtly, the natives of Epirus ſuppoſe him to have been of their country, and to have founded the ancient temple of [12] Dodona. In conſequence of this they likewiſe have laid claim to his hiſtory. In reſpect to

[6] Hygin. C. 14. p. 55.

Νηα μεν ȣν ὁι προσθεν ετι κλειȣσιν αοιδοι
Αργον Αθηναιης καμεειν ὑπο θημοσυνῃσι. Apollon. Rhod. L. 1. v. 18,

[7] Hence many Deucalions. See Schol. in Apollon. Rhod. L. 3. v. 1085. Deucalion is eſteemed an Argonaut. Hygin. C. 14. p. 50.

[8] Here alſo were the iſlands of Deucalion and Pyrrha in the bay. Strabo. L. 9. p. 665.

[9] Servius in Virg. Eclog. 6. v. 41.

[10] Pauſan. L. 10. p. 811.

[11] Qui (Deucalion et Pyrrha) in montem Ætnam, qui altiſſimus in Siciliâ eſſe dicitur, fugerunt. Hygin. C. 153. p. 265.

[12] Plutarch. in Pyrrho. The people of Megara ſuppoſed the perſon ſaved in the deluge to have been Megarus, the ſon of Jupiter, who ſwam to the ſummit of mount Gerania. Pauſan. L. 1. p. 96.

the

the Argo, it was the ſame as the ſhip of Noah, of which the Baris in Egypt was a repreſentation. It is called by Plutarch the ſhip of Oſiris; that Oſiris, who, as I have mentioned, was expoſed in an ark to avoid the fury of Typhon: [13] Και το πλοιον, ὁ καλεσιν Ἑλληνες Αργω, της Οσιριδος νεως επι τιμη κατηςερισμενον. *The veſſel in the celeſtial ſphere which the Grecians call the Argo, is a repreſentation of the ſhip of Oſiris, which out of reverence has been placed in the heavens.* The original therefore of it muſt be looked for in [14] Egypt. The very name of the Argo ſhews, what it alluded to; for Argus, as it ſhould be truly expreſſed, ſignified preciſely an ark, and was ſynonymous to Theba. It is made uſe of in that ſenſe by the prieſts and diviners of the Philiſtim; who, when the ark of God was to be reſtored to the Iſraelites, put the preſents of atonement, which were to accompany it, into an [15] Argus, ארון, or ſacred receptacle. And as they were the Caphtorim, who made uſe of this term, to ſignify an holy veſſel; we may preſume that it was not unknown in Egypt, the region from whence they came. For this people were the children of [16] Mizraim, as well as the

[13] Plutarch. Iſis et Oſiris. V. 2. p. 359.

[14] A Deluge of this nature was ſuppoſed to have happened in Egypt. Νειλον φασι ῥαγεντα κατακλυσαι πολλην της Αιγυπτου· μαλιςα τουτο μερος επελθειν, ὃ Προμηθευς ειχε την επιμελειαν, διαφθαρεντων σχεδον ἁπαντων των κατα ταυτην την χωραν. Diodor. Sicul. L. 1. p. 16. To attribute this Deluge to the Nile is idle: A Deluge of the Nile happened every year. This related to Prometheus, or Noah.

[15] 1 Samuel. C. 6. v. 8, 11, 15. The word occurs only in the hiſtory of this Philiſtine tranſaction; and in the Alexand. MSS. is rendered Αργος.

[16] Geneſis. C. 10. v. 13. *And Mizraim begat Ludim — and Pathruſim, and Caſluhim, (out of whom came Philiſtim), and Caphtorim.* Deuteron. C. 2. v. 23.

the native Egyptians, and their language muſt neceſſarily have been a dialect of that country. I have mentioned that many colonies went abroad under the title of Thebeans, or Arkites; and in conſequence of this built cities called Theba. In like manner there were many cities built of the name of [17] Argos; particularly in Theſſaly, Bœotia, Epirus, and [18] Sicily: whence it is that in all theſe places there is ſome tradition of Deucalion, and the ark; however it may have been miſapplied. The whole Peloponneſus was once called both Apia, and Argos. As there were many temples called both Theba and Argus in memory of the ark, they had prieſts, which were denominated accordingly. Thoſe, who officiated at the ſhrines termed Argus, were called Argeiphontai, from the Egyptian [19] *phont*, which ſignified *a prieſt*. But the Greeks, interpreting this term by words in their own language, ſuppoſed what was *a prieſt*, to have been *a ſlayer*, or murderer. They accordingly turned the Argo into a man, whom, from a confuſed notion of the ſtarry ſyſtem, they ſuppoſed to abound with eyes, and made Hermes cut off his head. People ſtiled Argeiphontes, Creſphontes, Hierophantes, Leucophontes, Citharaphontes, Deiphontes, were all originally prieſts. The Scholiaſt upon Sophocles calls Argus, [20] Τον Κυνα, τον Αργον, τον πανοπτην. Argus, Κυν, or Canis, is preciſely of the ſame purport, as Argeiphontes: *a prieſt of the ark.*

v. 23. *The Caphtorim, which came forth out of Caphtor.* Jerem. C. 47. v. 4. *The Philiſtines, the remnant of the country of Caphtor.* Amos. C. 9. v. 7. *Have not I brought the Philiſtines from Caphtor?*

[17] Αργος· Πελοποννησος. Αργειοι· οι Ελληνες. Heſych.

[18] Cluverii Sicilia. P. 394.

[19] See Jablonſky Pantheon Ægypt. Pars prima. P. 139.

[20] Schol. in Sophocl. Elect. V. 5.

The conſtellation of the Argo, as it is delineated, repreſents the hinder part only of a ſhip; the forepart being hid in clouds. It was ſuppoſed to have been oracular, and conducted at the will of the Deity. Upon the temo or rudder is a very bright ſtar, the chief in the aſteriſm, which was called Canopus. It lies too low in the ſouthern hemiſphere to be eaſily ſeen in Greece. It was placed on the rudder of the ark, to ſhew by whoſe influence it was directed. Yet in doing this they loſt ſight of the great Director, by whoſe guidance it had been really conducted; and gave the honour to a man. For under the character of Canopus, as well as Canobus, is veiled the hiſtory of the patriarch Noah. There was a city, or rather a temple, towards the moſt weſtern outlet of the Nile, which was denominated in the ſame manner, and gave name to the ſtream. It was expreſſed Canopus, Canobus, Canoubis; and is mentioned by Dionyſius, who ſpeaks of it as a place of great fame:

[21] Ενθα βορειοτατος πελεται μυχος Αιγυπτοιο,
Και τεμενος περιπυγον Αμυκλαιοιο Κανωβου.

As the Patriarch was eſteemed the author of the firſt ſhip, which was navigated, he was in conſequence of it made the god of ſeamen; and his temple was termed [22] ιερον Ποσειδωνος

[21] Dionyſ. Perieg. V. 12.

Of the idle pretenſions of the Greeks, and their giving the honour of this place to a pilot of Menelaus, I have ſpoken before: and of the ſtory being confuted by a prieſt of Egypt. See Ariſtid. Orat. Ægyptiaca. The ſtory of Menelaus and Proteus was borrowed from that of Hercules and Nereus; as may be ſeen in Schol. in Apollon. Rhod. L. 4. v. 1397. The account is taken from the 3d book of the Libyca of Agrœtas.

[22] Stephanus Byzantin.

Καναβα. He was eſteemed the ſame as Serapis: and inſcriptions have been found dedicated to him under the title of Θεος Σωτηρ. In this temple, or rather college, was a ſeminary for aſtronomy, and other marine ſciences. Ptolemy, the great Geographer, to whom the world is ſo much indebted, was a member of this ſociety, and ſtudied here [23] forty years. The name of the temple was properly Ca Noubi: the latter part, Noubi, is the oracle of Noah.

Niobe was the ſame name, and perſon; though by the Greeks mentioned as a woman. She is repreſented as one, who was given up to grief, having been witneſs to the death of all her children. Her tears flowed day and night; till ſhe at laſt ſtiffened with woe; and was turned into a ſtone, which was to be ſeen on mount Sipylus in Magneſia.

[24] Ιω, παντλαμων
Νιοβα, σε δ' εγωγε νεμω θεον,
Ἀτ' εν ταφῳ πετραιῳ
Αι, αι, δακρυεις.

Pauſanias had the curioſity to aſcend mount Sipylus, in order to take a view of this venerable [25] figure. He ſays, that he beheld an abrupt rocky clift; which at a near view had no appearance of a perſon grieving, or of a human likeneſs; but at a diſtance had ſome reſemblance of a woman ſhedding tears. Niobe is often mentioned as a perſon concerned in the deluge: at leaſt is introduced with perſons, who had

[23] Olympiodorus. See Jablonſky. L. 5. c. 4. p. 136.

[24] Sophocles Electra. V. 150.

[25] Ταυτην την Νιοβην και αυτος ειδον ανελθων ες τον Σιπυλον το ορος, κ. τ. λ. Pauſan. L. 1. p. 49.

Ὡσαυτως δε και Νιοβην λεγουσιν εν Σιπυλῳ τῳ ορει θεους ἀρα κλαιειν. Pauſan. L. 8. p. 601.

an immediate relation to it. [25] Πλατων εν Τιμαιῳ τῳ διαλογῳ τȣ Φοῤωνεως επιμεμνηται χῤονων, ὡς πανυ παλαιων, και Νιοβης, και κατ' Ωγυγον αῤχαιοτεῤȣ κατακλυσμȣ. *Plato in his Timæus ſpeaking of the moſt ancient times mentions the age of Phoroneus, and Niobe, as ſuch; and the æra of the firſt deluge under Ogyges.* In the paſſage alluded to ſhe is joined with Phoroneus and Deucalion, two perſons principally concerned in that event. It occurs, where Plato is ſpeaking [26] περι Φοῤωνεως τȣ πῤωτȣ λεχθεντος, και Νιοβης, και μετα τον κατακλυσμον αυ Δευκαλιωνος, *of the firſt Phoroneus, and Niobe, and of the things ſubſequent to the deluge of Deucalion.* Sophocles in the paſſage above ſpeaks of her as a Deity: and ſhe is ſaid to have been worſhiped in [27] Cilicia. By ſome ſhe was repreſented as the mother of [28] Argus.

As the ancients deſcribed the ark, the ναυς αμφιπῤυμναϊς, like a lunette; it was in conſequence of it called Μην, and Σεληνη, which ſignify *a Moon:* and a creſcent became a common ſymbol on this occaſion. The chief perſon likewiſe, the Patriarch, had the name of Meen, and Menes: and was worſhiped all over the eaſt as Deus Lunus; eſpecially at Carrhæ, Edeſſa, and other cities of Syria and Meſopotamia. His votaries were ſtiled Minyæ; which name was given to them from the object of their worſhip. Whereever the hiſtory of the Deluge occurs, theſe names will be

[25] Euſebii Chron. P. 24. l. 55.

[26] Plato in Timæo. Vol. 3. p. 22.

[27] Athenagoras. P. 290. Νιοβην Κιλικες (σεβȣσι).

[28] Αῤγον τον Νιοβης. Pauſan. L. 2. p. 191. 145. Homer. Schol. L. 1. v. 123.

found. I have ſpoken of the cities of Phrygia, and the memorials there preſerved. At Caroura near mount Sipylus Zeus was worſhiped under the title of Meen, Menes, and Manes: and his temple is taken notice of by Strabo; [29] ἱερον Μηνος Καρεϱ (not Καρϐ) καλϐμενον. Cloſe under the ſame mountain ſtood the city Magneſia; which ſignifies the city of Manes, but expreſſed with a guttural Magnes. The people of the country were called Minyæ. Some perſons from this place, ſtiled Magnetes apud Mæandrum, built at no great diſtance, Antiochea. Here too were ſome particular rites obſerved in honour of the ſame Deity, whom they diſtinguiſhed by a ſignificant epithet, and called Μην Αϱκαιος[31]. Ἱεϱωσυνη τις Μηνος Αϱκαιϐ, πληθος ἐχϐσα ἱεϱοδϐλων, και χωϱιων ἱεϱων. *Here was a college dedicated to the rites of Meen Arkæus; where a great number of prieſts officiated; and where they had large eſtates endowed for that ſervice.* This Μην Αϱκαιος is no other than the Deus Lunus, the ſame as Noah, the Arkite. Strabo mentions ſeveral temples of this Lunar God in different places: and one in particular, ſimilar to that above mentioned, at the city Antioch in Piſidia. He calls it, as the preſent reading ſtands, ἱεϱον Μηνος Ασκαιϐ, which we may from the title of the former temple venture to alter to Μηνος Αϱκαιϐ. He is ſpeaking of Cabira; and ſays: [32] Ἐχει δε και ἱεϱον Μηνος·—

[29] L. 12. p. 869. Καϱεϱ Car-Our, Templum Ori. Orus was the ſame as Menes.

[30] Strabo. L. 12. p. 864.

[31] Ibid. Wherever there was a city Magneſia, or people Magnetes, there will be found ſome hiſtory of the ark.

[32] L. 12. p. 835.

εϛι δε και τϐτο της Σελήνης το ἱερον, καθαπερ το εν Αλβανοις, και το εν Φρυγια, το τε τϐ Μηνος εν ομωνυμῳ τοπῳ, και τϐ Αρκαιϐ το προς τῃ Αντιοχειᾳ τῃ προς Πισιδιαν, και το εν τῃ χωρᾳ των Αντιοχειων. *In this city is a temple of Meen Arkæus, by which is meant a temple of the Lunar Deity. Such alſo is the temple among the Albani: and that in Phrygia: and the temple of Meen, which gives name to the place, where it ſtands. The temple alſo of Meen Arkæus in Piſidia and that in the region near Antiochea has the ſame reference.* All theſe were dedicated to the ſame Arkite Deity called Lunus, Luna, and Selene: ſtiled alſo by different nations Meen, Man, Menes, and Manes.

Sometimes inſtead of Arkæus the term Arkite is exhibited Archæus; which may be referred to a different idea. Theſſaly was ſaid to have been originally named Purrha from the wife of Deucalion; whom the ancient poet Rhianus mentions by the title of Αρχαια αλοχος.

[33] Πυῤῥαν δη ποτε την γε παλαιοτεροι καλεεσκον
Πυῤῥας Δευκαλιωνος απ' αρχαιας αλοχοιο.

Archæa may ſignify ancient: but in this place, as well as in many inſtances, which I ſhall hereafter produce, I imagine, that it has a more particular reference. In ſhort Archæa ſeems here to be the ſame as Archia, and Architis, from the ark: from which both people and places were indifferently ſtiled Αρκαιοι, and Αρχαιοι; Arkites, and Archites. Hyginus puts the matter in great meaſure out of doubt by uſing this term as a proper name. He ſtiles this perſonage Archia, and makes her the wife of Inachus, the

[33] Strabo. L. 9. p. 677. See Scholia Apollon. Rhod. L. 3. v. 1089.

ſon

ſon of the ocean, and the ſame as Deucalion. He adds, that they had a ſon Phoroneus, the firſt man who reigned upon earth, whoſe hiſtory is attended with circumſtances of great moment. [34] Inachus, Oceani filius, ex Archiâ ſorore ſuâ procreavit Phoroneum, qui primus mortalium dicitur [35] regnâſſe. Homines ante ſæcula multa ſine oppidis legibuſque vitam egerunt, unâ linguâ utentes ſub Jovis imperio. Idem nationes diſtribuit. Tum diſcordia inter mortales eſſe cœpit.

The Grecians, though they did not know the purport of the word ארגז, Arguz or Argus, have yet religiouſly retained it: and have introduced it in theſe different ſhapes. And as the ark has been ſometimes made a feminine, and the mother of Niobe; ſo at other times it is mentioned, as her ſon, and ſhe is ſuppoſed to have been the miſtreſs of Jupiter. So inconſiſtent is the ancient theology. [36] Hanc (Nioben) Jupiter compreſſit; et ex eâ natus eſt Argus, qui ſuo nomine Argos oppidum cognominavit. In ſhort whereever there is any hiſtory of the Deluge, there will be ſome mention introduced of Argus: and, converſely, where any account occurs concerning Argus, or Argeans; there will be ſome hiſtory of a ſhip, and alluſion to the Deluge. Thus at Argos there was a temple of Poſeidon Προσκλυστιος, *the god of inundations:* and it is erected upon account of a deluge, which the natives ſuppoſed to have been confined

[34] C. 143. p. 250. In another place he calls this perſonage Argia; and makes Iö her daughter. Ex Inacho et Argiâ Iö. C. 145. p. 253. Io, ſive Niobe. ibid.

[35] Primus Junoni ſacrificâſſe dicitur. Lutatius Placidus in Stat. Theb. L. 4. v. 589.

[36] Hyginus. C. 145. p. 252.

to

to the limits of their own country. *In theſe parts*, ſays[37] Pauſanias, *is a temple denominated from Poſeidon the God of inundations: for the people have a tradition that this Deity had brought a Deluge over the greater part of the country; becauſe Inachus and ſome other umpires had adjudged the land to Juno, rather than to him. Juno however at laſt obtained of him, that the waters ſhould retreat: and the Argeans in memorial of this event raiſed a temple to Poſeidon the God of deluges, at the place, whence the water began to retire. As you proceed a ſmall degree farther, there is the mound* (ταφος) *of Argus, who is ſuppoſed to have been the ſon of Niobe, the daughter of Phoroneus.* I have ſhewn in a prior treatiſe, that theſe mounds ſtiled ταφοι, were not places of burial; but ſacred hills, on which in ancient times they ſacrificed. Ταφος Αργϑ is *the mount of the ark*, or Argo. All the hiſtory above given, however limited to a particular ſpot, relates to the ark, and to the flood, which univerſally prevailed.

In the ſame city was a remarkable altar, dedicated to Zeus the God of rain,[38] Βωμος Ὑετιϑ Διος. Zeuth was diſtinguiſhed by the title of Sama El; which the Greeks rendered Ζευς Σημαλεος. He was worſhiped upon mount Parnes in Attica: and the circumſtances attending his hiſtory are remarkable, as they ſtand in Pauſanias.[39] Ορη δε Αθη-

[37] Ενταυθα Ποσειδωνος εϛιν ἱερον επικλησιν Προσκλυϛιϑ· της γαρ χωρας τον Ποσιδωνα επικλυσαι την πολλην, ὁτι Ἡρας ειναι, και ϑκ αυτϑ, την γην Ιναχος και ὁι συνδικασαντες εγνωσαν. Ἡρα μεν δη παρα Ποσειδωνος ἑυρε το απελθειν οπισω την θαλασσαν. Αργειοι δε, ὁθεν το κυμα ανεχωρησεν, ἱερον Ποσειδωνι εποιησαν Προσκλυϛιῳ· Προελθοντι δε ϑ πολυ ταφος εϛιν Αργϑ, Διος ειναι δοκϑντος, και της Φορωνεως Νιοβης. Pauſan. L. 2. p. 161.

[38] Pauſan. L. 2. p. 154.

[39] Pauſan. L. 1. p. 78.

ναιοις

ναιοις εσι Πεντελικον—και Παρνης—Εν Παρνηθι Παρνηθιος Ζευς Χαλκεος εσι, και βωμος Σημαλεω Διος. Εσι δε εν τη Παρνηθι και αλλος βωμος· θυουσι δε επ' αυτω, τοτε μεν Ομβριον, τοτε δε Απημιον καλουντες Δια. *In Attica is the mount Pentelicus—alſo another, called the mountain of Parnes—Upon the latter ſtands a ſtatue of Zeuth Parnethius in braſs; and an altar to the ſame God, ſtiled Sama El, or Semaleos. There is alſo another altar: and when they ſacrifice upon it, they invoke, ſometimes the God of rains; ſometimes the Deity, who eſcaped, or rather who averted the evil; ſtiling him* Απημιος. This writer mentions alſo upon the mountain Hymettus [40] Ομβριω Διος βωμοι, και Απολλωνος Προοψιω: *altars to Zeuth Pluvius, and to Apollo ſirnamed the looker out, or looking forwards.*

If we conſider the hiſtories of Danäe, Danaus, and the Danaïdes, we ſhall find them to be fragments of hiſtory, which relate to the ſame event. Danäe is ſaid to have been the mother of Perſeus, who was conceived in ſhowers, expoſed in an ark; and at laſt a king of Argos. She is likewiſe repreſented as the mother of Argus, who founded in Italy [41] Ardea, and Argiletum: the true hiſtory of which places amounts to this, that they were founded by people, ſtiled Arkites. Danaus, who came into Greece, is ſaid to have come over in

[40] Pauſan. L. 1. p. 78.

[41] Ardea —— quam dicitur urbem
Acriſioneïs Danäe fundâſſe colonis. Virg. Æn. L. 7. v. 409.
She was ſuppoſed to have given name to Daunia; and to have ſettled there with her two ſons, Argeos and Argos. Servius in Virg. Æn. L. 8. v. 345.
Tibur Argeo poſitum colono. Horat. L. 2. Od. 6. v. 5.

the

the firſt long ſhip, which was conſtructed: but the more ancient account is, that he was the firſt builder of a ſhip; which he deſigned and finiſhed under the direction of Minerva, or divine wiſdom: [42] Ὑποθεμενης Αθηνας αυτῳ, Ναυν πρωτος κατεσκευασε. This is the ſame ſtory, which is told of Argus, the ſuppoſed ſon of Inachus and Niobe. It is likewiſe ſaid of Danaus, when he came to Greece, that he came over *nave biprorâ*, called by Greeks αμφιπρυμναϊς; and that he built the Acropolis at Argos. But the navis biprora was not a veſſel commonly made uſe of to paſs the ſeas: it was a copy of the ſacred ſhip of Iſis: and I have ſhewn the hiſtory, to which it alluded. I ſhould therefore think, that this ſtory does not relate to the arrival of any particular perſon from [43] Egypt; but to the firſt introduction of rites from that country; and eſpecially the memorial of the Argo, from whence the place took its name. And that there was ſuch an introduction of rites, appears from Hypermneſtra the ſuppoſed

[42] Apollodor. L. 2. p. 63.

[43] It is ſaid that Danaus came from the Thebaïs of Egypt, where ſtood Chemmis near the city Noa. Perſeus was worſhiped here. Herodot. L. 2. c. 91. He calls the city Νεω. The perſon alluded to under the character of Danaus was far prior to the æra allotted him in the Grecian hiſtory. He is ſaid to be the ſon of Belus, the ſon of Neptune: alſo the brother of Seſoſis, the ſame as Seth and Zuth.

The name of the ſhip was Danaïs. Δαναον δ' ιωκομενον υπο Αιγυπτῳ πρωτον κατασκευασαι (Ναυν)· οθεν και Δαναϊς εκληθη. Schol. in Apollon. Rhod. L. 1. v. 4.

The daughters of Danaus are ſuppoſed to have introduced the θεσμοφορια from Egypt: την τελε την ταυτην εξ Αιγυπτῳ εξαγαγεσαι Herod. L. 2. c. 171.

daughter of Danaus, being eſteemed the [44] prieſteſs of Juno at that place. If, as I have imagined, the words νηυς and ναυς are derived from נח, Nau, and Noah; the name of Danaus relates not to a man, but is in reality [45] da Näus, and ſignifies literally *the ſhip*. The æra therefore of Danaus is the æra of the ſhip: being the preciſe time, when ſome model of this ſacred veſſel was introduced; and the rites alſo and myſteries, with which it was attended. The fifty daughters of Danaus were fifty prieſteſſes of the Argo; who bore the ſacred veſſel on feſtivals. I have mentioned that there was a temple in Egypt, called Ca Nobus, erected to the God of ſeas; to whom the element of water in general was ſacred. Throughout the whole hiſtory of Danaus and his daughters, there will be found alluſions to the rites of this God. The Danaïdes are ſaid to have been ſent in queſt of water: to have brought water to [46] Argos: to have invented ὑδριαι, or [47] veſſels for water: and laſtly, were ſuppoſed to have been doomed in the ſhades below to draw water in buckets, which were full of holes. Every circumſtance of this hiſtory is from Egypt. The natives of that country were very aſſiduous in conveying water from one place to another. They likewiſe had particular jars,

[44] Εν Αργει ἱερατευσεν Υπερμνηστρα Δαναϑ. Euſeb. Chron. P. 29. l. 40.

[45] דא, Da, Chaldaïcè, hæc, iſta, hoc, illud. See Daniel. C. 4. v. 27, and C. 7. v. 3. Of this I ſhall treat hereafter at large.

[46] Danaus is ſaid to have founded Argos.

Δαναος—

Ελϑων ες Αργος ϕκισεν Ιναχϑ πολιν. Euripid. in Archelao apud Strabon. L. 5. p. 339.

[47] Αργος ανυδρον εον Δανααι ϑεσαν Αργος ενυδρον. Strab. L. 8. p. 570. All Greeks in the time of Homer ſeem to have been called Danäi.

which were ſacred to the God, whom the Greeks called Canobus; and were formed with a repreſentation of him. Theſe Canobic veſſels were ſometimes made of [48] porous ſtone: at other times of earth manufactured in ſuch a manner, as to have ſmall holes in the bottom; through which they uſed to filter the water of the Nile, when it was either turbid or ſaline. [49] Ὑδριαι εν τοις μεσεσι της Αιγυπτȣ ειωθασι γινεσθαι οσρακιναι, τρησεις εχȣσαι λεπτας συνεχεις, ὡσε δια των τρησεων εκεινων το τεθολωμενον ὑδωρ δϊυλιζομενον αποδιδοσθαι καθαρωτατον. This practice of filling veſſels, which could not hold the water put into them, ſeemed ſuch a paradox to the Grecians, that, when they came to conſign ſome of their prieſts and deities to the infernal manſions, they made this the particular puniſhment of the Danäides, on account of their cruelty.

Among the various perſonages, under which the Patriarch was repreſented, the principal ſeems to have been that of Dionuſus. He was by the mythologiſts ſuppoſed to have had a ſecond birth, and a renewal of life in the Theba or Ark. Hence he was termed Θηβαιγενης; which the Greeks interpreted a Theban born, and made him a native of Bœotia: but he was originally only worſhiped there; and his rites, and myſteries came from Egypt. This injuſtice of the Greeks in taking to themſelves every Deity, and

[48] They were called Στακτικα—αγγεια δϊυλιζοντα Νειλωον ὑδωρ. Heſych. Στακτικον.

[49] Suidas. Καινωπος.

Ipſum Canobi ſimulacrum, pedibus perexiguis, attracto collo, et quaſi ſugillato, ventre tumido, in modum hydriæ, cum dorſo æqualiter tereti formatur. Ruffin. Hiſt. Eccles. L. 11. c. 26.

hero, was complained of by the Egyptians. [50] Καθολυ δε φασι τυς Ἑλληνας εξιδιαζεσθαι τυς επιφανεςατυς Αιγυπτιων Ἡρωας τε και Θευς.

The principal terms, by which the ancients diſtinguiſhed the Ark, were Theba, Baris, Arguz, Argus, Aren, Arene, Arne, Laris, Boutus, Bœotus, Cibotus. Out of theſe they formed different perſonages: and as there was apparently a correſpondence in theſe terms, they in conſequence of it invented different degrees of [51] relation. Hence a large family has ariſen from a few antiquated words, which related to the ſame hiſtory, and of which many were nearly ſynonymous. In the account given above, we may perceive that the Ark, and the chief perſon of the Ark, are often confounded: but by the light, which is here afforded, the truth, I think, may be eaſily diſcovered.

[50] Diodorus Sic. L. 1. p. 21.

[51] Of this turn in the Greeks innumerable inſtances will occur, as we proceed: ſome few I will here ſubjoin.

Θηβη απο Θηβης της Προμηθεως. Steph. Byzant.

Προμηθεως υἱος Δευκαλιων. Apollon. Rhod. L. 3. v. 1085. Schol.

Αρνη Βοιωτον εκ Ποσειδωνος εγεννησε. Diod. Sic. L. 4. p. 269.

Αρνη Ποσειδωνος τροφος. Lycoph. v. 644. Schol.

Arena Œbali, vel Bibali filia. Hygini Fab. 14. p. 46.

Βοιωτον—Ιτωνῳ παιδα, και νυμφης Μελανιππης. Pauſan. L. 9. p. 711.

Niobe ſaid to have been the daughter of Tantalus and Dione. Hyginus Fab. 9. p. 32.

Φορωνευς Απιν και Νιοβην εγεννησε. Apollodor. L. 2. p. 39.

Νιοβης παις Αργος. Ibid.

Niobe the ſiſter of Pelops, and wife of Amphion. Strabo. L. 8. p. 552.

Λυκος δε εν τῳ περι Θηβων ἱςορει, μετα τα κατα Δευκαλιωνα Ζευς μιγεις Ιοδαμει τῃ Τιθωνῳ, τυ Αμφιτρυωνος, γεννᾳ Θηβην, ἡν διδωσιν Ωγυγῳ, αφ' ὑ Ωγυγια ἡ Θηβη. Αλλος δε ἱςορικος λεγει, ὡς Ζευς Θηβῃ μιγεις Αιγυπτον γεννᾳ. κτλ. Lycoph. Schol. ad v. 1207.

OF

Some particular TITLES and PERSONAGES;

Janus, Saturnus, Phoroneus, Poſeidon, Nereus, Proteus, Prometheus.

THE hiſtory of the Patriarch was recorded by the ancients through their whole theology: but it has been obſcured by their deſcribing him under ſo many different titles, and ſuch a variety of characters. They repreſented him as Thoth, Hermes, Menes, Oſiris, Zeuth, Atlas, Phoroneus, Prometheus: to which liſt a farther number of great extent might be added. All the principal Deities of the ſea, however diverſified, have a manifeſt relation to him. But among all the various perſonages, under which he may have been repreſented, there are none, wherein his hiſtory is delineated more plainly, than in thoſe of Saturn and Janus. The latter of theſe is by ſome ſuppoſed to have been the ſame as Javan, who is by Moſes called יָוָן. Between this name and that of Janus there is thought to be a great ſimilitude. But there is nothing to be obtained from the hiſtory of Javan to countenance this notion: whereas all the chief circumſtances in the life of Noah correſpond with the hiſtory of Janus. Hence, however ſpecious the argument

ment may be, which is drawn from this ſimilitude of terms, many perſons of great learning have not ſcrupled to determine that Noah and Janus were the ſame.

By Plutarch he is called [1] Ιαννος, Jannus, and repreſented as an ancient prince, who reigned in the infancy of the world; and who brought men from a rude and ſavage way of life to a mild and rational ſyſtem: who was alſo the firſt former of civil communities, and introducer of national polity. He was repreſented with two faces; with which he looked both forwards and backwards: and from hence he had the name of Janus Biſrons. One of theſe faces was that of an aged man: but in the other was often to be ſeen the countenance of a young and beautiful perſonage. About him were many emblems, to denote his different departments. There was particularly a ſtaff in one hand, with which he pointed to a rock; from whence iſſued a profuſion of water. In the other hand he held a key. The deſcription given of him by Albricus ſeems to have been taken from ſome painting, which that perſon had ſeen. [2] Janus—erat Rex. Homo ſedens in throno fulgenti radiis circumquaque, qui duas facies habebat: quarum unâ ante ſe, alterâ poſt ſe reſpiciebat. Juxta illum quoque erat tem-

[1] Ὁ γαρ Ιαννος εν τοις παλαιοις πανυ, ειτε Δαιμων, ειτε βασιλευς, γενομενος πολιτικος και κοινωνικος, εκ τε θηριωδες και αγριε λεγεται μεταβαλειν την διαιτην. In Numâ. Vol. I. p. 72.

Ιαννος—διαβας εις Ιταλιαν, και συνοικησας τοις αυτοθι βαρβαροις, μετεβαλε και ημερωτταν και διαιταν.——τους περι την Ιταλιαν αυτος αγριοις και ανομοις χρωμενες εθεσιν εις ἑτερον βιε σχημα, πεισας και γεωργειν και πολιτευεσθαι, μετεβαλε και μετεκοσμησε. Plutarch. Quæſt. Rom. vol. 2. p. 269.

[2] C. 14. p. 921.

plum:

plum: et in manu ejus dextrâ habebat clavem, quâ templum ipſum aperire ſe monſtrabat. In ſiniſtrâ vero habuit baculum, quo ſaxum percutere, et ex illo aquam perducere videbatur. He had generally near him ſome reſemblance of a ſhip; particularly upon money, which in aftertimes was coined to his honour. The Romans imagined that this was in memorial of the ſhip, in which Saturn was ſuppoſed to have come to Italy.

[3] At bona poſteritas puppim ſervavit in ære,
Hoſpitis adventum teſtificata Dei.

But what colony, or what perſon ever came from the eaſt to Italy, who did not arrive in a ſhip? It was a circumſtance common to all; and too general to be particularly recorded. Beſides, why ſhould the money of Janus refer to the hiſtory of another perſon? Plutarch therefore does not accede to the common notion: but ſtill makes it a queſtion, [4] why the coins of this perſonage bore on one ſide Ιανυϛ διπροσωπου εικονα, *the reſemblance of Janus bifrons*; and had on the other πλοιϛ πρυμνην, η πρωραν εγκεχαραγμενην, *the repreſentation either of the hind part, or the fore part of a ſhip.* Ovid ſeems to have been much puzzled to find out the hiſtory, and purport of this deity.

[5] Quem tamen eſſe Deum dicam te, Jane biformis?
Nam tibi par nullum Græcia numen habet.

The Romans indeed had in a manner appropriated him to themſelves. There were however many divinities ſimilar to him both in Greece and Egypt: and the original perſon, to

[3] Ovid. Faſt. L. 1. v. 239.
[4] Quæſt. Rom. P. 274.
[5] Faſt. L. 1. v. 89.

whom

whom this character related, may be eaſily known. To him they attributed the invention of a [6] ſhip: and he is ſaid to have firſt compoſed a chaplet. Upon the Sicilian coins of Eryx his figure often occurs with a twofold countenance; and on the reverſe is a dove encircled with a [7] crown, which ſeems to be of olive. He was repreſented as a juſt man, and a prophet: and had the remarkable characteriſtic of being in a manner the author of time, and the god of the year. Under this deſcription he is addreſſed by Ovid:

[8] Jane bifrons, anni tacitè labentis origo.

From him they denominated the firſt month of the year; [9] Ιαννυαριος απο τυ Ιανυ. He was ſtiled Matutinus; as if to him were owing the renewal of light and day.

There was a tradition that he raiſed the firſt [10] temple to Heaven; though they looked upon him as a deity, and one of the eight original divinities. In the hymns of the Salii he was ſtiled the [11] god of gods. In this and many other reſpects he was ſimilar to the Cronus of the Greeks, whom Orpheus ſtiles

[12] Αιθαλιης, Μακαρων τε Θεων πατερ, ηδε και ανδρων,
ΑΙΩΝΟΣ ΚΡΟΝΕ, ΠΑΓΓΕΝΕΤΟΡ—
Γαιης τε βλαστημα, και Ουρανυ ασεροεντος
Γενναρ, φυης [13] μαιωσι, Ῥεας ποσι, σεμνε ΠΡΟΜΗΘΕΥ.

[6] Πρωτον δε στεφανον ευρειν, και σχεδιας, και πλοια. Athenæus. L. 15. p. 692.

[7] Parut. Sicilia.

[8] Faſt. L. 1. v. 65.

[9] Plutarch. in Numâ. P. 72.

[10] Hence he was ſtiled Templorum poſitor.

[11] Saliorum quoque antiquiſſimis carminibus *Deorum Deus* canitur. Macrob. Sat. L. 1. p. 159.

[12] Hymn. 13.

[13] Naturæ obſtetrix: ſo corrected by the Author.

We ſee here under the character of Cronus a perſon deſcribed, who was the founder of mankind in general; and of thoſe in particular, who aſſumed the title of Μακαρες, Αθανατοι, Δαιμονες; and who were eſteemed a ſuperiour order of beings. This perſon is alſo ſaid to have been the renewer of time, which commenced from him: and is repreſented as one, who ſprang from the [14] earth; and at the ſame time was the offspring of heaven. He is farther deſcribed as φυης μαιωτις; one, by whom all things were introduced into life: and he is finally ſtiled σεμνος Προμηθευς, *the venerable Prometheus*; the ſame, in whom mankind was ſaid to have been [15] renewed.

I have taken notice that there was ſcarce any circumſtance, however minute, mentioned by *Moſes* concerning the Ark and Noah, but was recorded in the family of Ham. It is ſaid of the Patriarch, that he was a man of the earth, and ſkilled in planting and ſowing, and every ſpecies of agriculture. When he conſtructed the Ark, he made a window in it; through which after a ſeaſon he looked forth, and ſaw the ruins of the former world. He made alſo a door in the Ark; which was a circumſtance continually commemorated by the gentile writers. The entrance through it they eſteemed a paſſage to death and darkneſs: but the egreſs from it was repreſented as a return to life: hence the opening and ſhutting of it were religiouſly recorded. And as

[14] Analogous to ανθρωπος γης. Gen. C. 9. v. 20.

[15] Ὁς πλαττειν ανθρωπους εμυθευετο. Euſeb. Chron. p. 103. Προμηθευς, ιος. Syncellus. p. 149.

the ſtay in the Ark was an intermediate ſtate between a loſt world, and a world renewed; this was alſo alluded to in their hieroglyphical repreſentations. We accordingly find Janus deſcribed with two faces; having a retroſpect to what was paſt, as well as a view forward to what was to come: and he was eſteemed a perſon, [16] cui omnis rei initium et finem tribuebant: *to whom they attributed the end and the beginning of all things.* They ſtiled him Patulcius and Cluſius, in alluſion to the hiſtory above given: and he had the title of Junonius, from the Arkite Dove Jönah, which the Latines expreſſed [17] Juno. There is a fragment from an ancient hymn, preſerved by Terentianus Maurus; in which we have an epitome of the Patriarch's hiſtory under the character of Janus.

Jane Pater, Jane tuens, Dive biceps, biformis,
O cate rerum *Sator*, O principium Deorum!
Stridula cui limina, cui cardinei tumultus,
Cui reſerata mugiunt aurea clauſtra mundi.

He is ſtiled by another poet

Templorum poſitor, templorum ſancte refector.

By this is meant, that he was a renewer of religious rites, and the worſhip of the Deity. Some would confine this to Italy. Xenon accordingly ſays of Janus, [18] in Italiâ primum Diis templa feciſſe, et ritus inſtituiſſe ſacrorum. He was reputed the ſame as Apollo; and had the title of Θυραιος,

[16] Albricus Philoſ. c. 14. p. 921.

[17] In the Roman Calendar publiſhed by Gaſſendus the firſt of January is ſacred IANO JUNONI. See Gaſſend. Calendar. Jul. Cæſaris. P. 22.

[18] Macrob. Sat. L. 1. p. 157.

or

or the Deity of *the door, or paſſage:* and his altars were placed immediately before the door of the houſe, or temple, where his rites were celebrated. [19] Ejus aras ante fores ſuas celebrant, ipſum *introitûs* et *exitûs* demonſtrantes potentem. In memorial of his hiſtory every door among the Latines had the name of Janua: and the firſt month of the year was named Januarius from Janus, as being an opening to a new æra, and in ſome degree a renewal of time. [20] Διο Ιανναν ειποντες την θυραν, και Ιανναριον μηνα τον θυραιον προσειπον.

Ovid has continual alluſions to this hiſtory. Janus is by him ſuppoſed to be the chaotic deity; and at the ſame time to preſide over every thing, that could be ſhut, or opened; and to be the guardian of the doors of Heaven.

[21] Me Chaos antiqui, nam res ſum priſca, vocabant:
Aſpice, quam longi temporis acta canam.
Quicquid ubique vides, cœlum, mare, nubila, terras,
Omnia ſunt noſtrâ clauſa, patentque manu.
Me penes eſt unum vaſti cuſtodia mundi;
Et jus vertendi cardinis omne meum eſt.
Præſideo foribus cœli.

What the poet means by Chaos, will be hereafter plainly diſcloſed. Macrobius having in his Saturnalia afforded a general account of the mythology of Janus, introduces a curious liſt of thoſe titles, under which the Romans uſed to invoke

[19] Ibidem. P. 158. from Nigidius.
[20] Porphyr. de Nympharum Antro. P. 264.
[21] Faſt. L. 1. v. 103.

him. [22] In ſacris quoque invocamus Janum geminum, Janum patrem, Janum Junonium, Janum Conſivum, Janum Quirinum, Janum Patulcium, et Cluſivium.—Janum Patrem, quaſi Deorum Deum: Conſivum a conſerendo, id eſt, a propagine generis humani, quæ Jano auctore conſeritur. The reaſons, which the author afterwards produces for theſe titles being originally conferred, are not always ſatisfactory. The terms however contain matter of great conſequence; and we may plainly perceive the true hiſtory, to which they allude. According to Cornificius the name of Janus was properly [23] Eanus; and, as he would inſinuate, from eo, *to go*. But Eanus was undoubtedly the ſame as Οἶνας of the Greeks, and the Iönas of the eaſtern nations: by which was ſignified a Dove. Hence it was that Janus had the name of Junonius; for Iöna and Juno were the ſame. And hence it was, that the coins of Janus in Sicily had upon the reverſe a Dove ſurrounded with a chaplet; which ſeems to be a chaplet of Olive.

The Romans made a diſtinction between Janus and Saturn; and ſuppoſed them to have been names of different men: but they were two titles of the ſame perſon. Saturn is repreſented as a man of great piety and juſtice; under whom there was an age of felicity; when as yet there were no laws, no ſervitude, no ſeparate property. [24] Rex Saturnus tantæ juſtitiæ fuiſſe traditur, ut neque ſervierit ſub illo quiſquam, neque quicquam privatæ rei haberet: ſed omnia

[22] L. 1. p. 159.

[23] Cornificius Etymorum libro tertio, Cicero, inquit, non Janum, ſed Eanum nominat. Macrob. Sat. L. 1. c. 9. p. 158.

[24] Juſtin. l. 43. c. 1.

com-

communia. He is by Lucian made to ſay of himſelf, [25] ϑδεις ὑπ' εμϑ δϑλος ην. The Latines in great meaſure confine his hiſtory to their own country; where, like Janus, he is repreſented as refining and modelling mankind, and giving them laws. At other times he is introduced as prior to law; which are ſeeming contrarieties, very eaſy to be reconciled.

Saturn is by Plato ſuppoſed to have been the ſon of Oceanus: by others he was looked upon as the offſpring of Cœlus. The poets ſpeak of him as an ancient king, in whoſe time there was no labour, nor ſeparate property; the earth producing every thing ſpontaneouſly for the good of man. He was however at other times deſcribed with that emblem of huſbandry, the [26] ſickle, in his hand: and repreſented as going over the whole earth, teaching to plant, and to ſow;

[27] Vitiſator, curvam ſervans ſub imagine falcem.

The Auſonians in particular thought themſelves upon theſe accounts to be greatly indebted to him. Diodorus Siculus gives the ſame hiſtory of Saturn, as is by Plutarch above given of Janus. [28] Εξ αγριϑ διαιτης εις ημερον βιον μεταϛηϛαι ανθρωπϑς. *He brought mankind from their foul and ſavage way of feeding to a more mild and rational diet.* He was alſo like Janus deſcribed with keys in his hand: and the coins

[25] Dialog. εν τοις προς Κρονον. See Bochart. Phaleg. L. 1. c. 1. and Voſſ. Idol. L. 1. c. 18. p. 140.

[26] Cum falce, meſſis inſigni. Macrob. Sat. p. 157.
Saturnus velato capite, falcem gerens. Fulgent. Mytholog. L. 1. c. 2.

[27] Virgil. Æneid. L. 7. v. 179.

[28] Diodor. L. 5. p. 334.

ſtruck

ſtruck in honour of him had on their reverſe the figure of a ſhip. For this Ovid gives an idle reaſon; to which I have before ſpoken in the account of Janus.

[29] Cauſa ratis ſupereſt: Thuſcum rate venit ad amnem
Ante pererrato falcifer orbe Deus.

He was looked upon as the [30] author of time; and often held in his hand a ſerpent, whoſe tail was in its mouth, and formed a circle: and by this emblem they denoted the renovation of the year. They repreſented him as of an uncommon age, with hair white as ſnow: yet they had a notion, that he could return to ſecond childhood. He was particularly ſtiled [31] Sator: and we have a remarkable deſcription of him in Martianus Capella, who ſpeaks of him under that title. [32] Saturnus Sator, greſſibus tardus, ac remorator, incedit, glaucoque amictu tectus caput. Protendebat dexterâ flammivomum quendam draconem caudæ ſuæ ultima devorantem—Ipſius autem canities pruinoſis nivibus candicabat: *licet etiam ille puer poſſe fieri crederetur.* Martial's addreſs to him, though ſhort, has in it ſomething remarkable: for he ſpeaks of him as a native of the former world.

[33] Antiqui Rex magne poli, mundique prioris,
Sub quo prima quies, nec labor ullus erat.

I have mentioned that he was ſuppoſed, *καταπινειν*, to have

[29] Faſt. L. 1. v. 233.

[30] Ipſe, qui auctor temporum. Macrob. Sat. L. 1. p. 214.

[31] He was ſuppoſed by ſome to have from hence received his name. A fatu dictus Saturnus. Varro de Ling. Lat. L. 1. p. 18.

[32] L. 1. c. 2.

[33] L. 12. Epig. 63.

ſwallowed

ſwallowed up his children: he was alſo ſaid to have ruined all things; which however were reſtored with a vaſt increaſe.

[34] Ὁς δαπανας μεν ἁπαντα, και αυξεις εμπαλιν αυτος.

To other Gods the Romans ſacrificed, capite operto, with their heads [35] veiled: but in the rites of Saturn the veil was taken [36] away. He had the name of Septimianus: and the Saturnalia, which were days ſet apart for his rites in December, were in number [37] ſeven. During theſe, great indulgences were allowed to ſlaves; and they ſat down with their maſters at the ſame table, and partook without any diſtinction of the ſame food; in memorial of that equality, which prevailed in the days of Saturn. They were permitted to laugh, and to jeſt: and it was criminal to ſhew any reſerve. Theſe rites are ſaid to have been of great antiquity; far prior to the foundation of Rome. The Poet Accius looked upon them as the ſame as thoſe, which the Grecians ſtiled Κρονια; and deſcribes them in the following manner:

[38] Maxima pars Graiûm Saturno, et maximè Athenæ,
Conficiunt ſacra, quæ Cronia eſſe iterantur ab illis.
Eumque diem celebrant per agros; urbeſque fere omnes
Exercent epulis læti; famuloſque procurant
Quiſque ſuos: noſtrique itidem: et mos traditus illinc
Iſte, ut cum dominis famuli epulentur ibidem.

[34] Orphic. Hymn. 12. v. 3.

[35] Plutarch. Quæſtion. Rom. p. 266.

[36] Græcorum more, aperto capite res divina fit. Macrob. Sat. L. 1. p. 156.

[37] Ibid. p. 160.

[38] Macrob. Sat. L. 1. p. 155. Athenæus. L. 14.

It

It is obſervable, that among the Romans Saturn ſeems to have been held in a ſtate of confinement for the greater part of the year. Towards the expiration of that term in December, when the Saturnalia began, there was a myſterious ceremony of taking off theſe bonds, and ſuffering the Deity to be in a manner at large. We, I think, may ſee what this cuſtom alluded to, though it was a ſecret to the ancients. [39] Cur autem Saturnus ipſe in compedibus viſatur, Verrius Flaccus ſe ignorare dicit. Saturnum Apollodorus alligari ait per annum laneo vinculo; et ſolvi ad diem ſibi feſtum, id eſt, menſe Decembri.

Many thought that Janus was the ſame as both Apollo and Diana; the ſame alſo as [40] Helius, and with good reaſon. He was alſo the ſame as Dionuſus and Saturn. Of the laſt I have obſerved, that the Romans ſtiled him Sator; making uſe of a term in their own language, which was not inapplicable to his hiſtory. Yet I cannot help thinking that this was not a title of Roman original, but imported from Egypt and Syria by the Pelaſgi; and adopted by the people of Italy. It ſeems to be a compound of Sait Our, which among the eaſtern nations ſignified Oliva Ori, ſive Dei; or Oliva cœleſtis. All the upper part of Egypt was named Saït, and the people Saïtæ.

[39] Macrob. Sat. L. 1. p. 156. Statius alludes to the ſame cuſtom:
Saturnus mihi compede exolutâ,
Et multo madidus mero December,
Et ridens jocus, et ſales protervi
Adſint. Sylv. L. 1. cap. 6. v. 4.

[40] Macrob. L. 1. c. 9. p. 157, 158.

The

The Athenians came from thence; and they were [41] Saïtæ: and it is ſaid of them, that they were denominated from the Olive. Minerva was ſtiled Saïtis; and was worſhiped under that title at Pontinus near [42] Epidaurus. She was undoubtedly ſo named from the Olive, Saït, which was peculiarly ſacred to her. The moſt ancient prieſts of Dionuſus were called Saturi and Tituri, from Sat-Ur, and Tit-Ur: the former were ſo named from the object, and the latter from the [43] place of their worſhip. Saturn was not unknown to the ancient Germans; among whom he was worſhiped by the name of Seatur. He is deſcribed by Verſtegan as ſtanding upon a fiſh with a wheel in one hand, and in the other a veſſel of water filled with fruits and [44] flowers. Schedius mentions him by the name of Crodo; and ſays that he was the ſame as the Saturn of the Romans. [45] In Arce Harteſburgh ad Sylvam Hercyniam juxta montem Melibochi, civitatemque Goſlarenſem, Saxones coluere Idolum Crodo: Saturnum dixere Latini. Erat Senex ſtans in piſce, nudis pedibus, et lineo vinculo cinctus:—tenebat rotam, et urnam plenam frugibus, roſis, et pomis.—Una cum Iſide cultus fuit. The name of the mountain, Melibochi, where this worſhip was carried on, ſeems to be a variation of the an-

41 Αποικιας Σαϊτων. Diod. Sicul. L. 1. c. 24. Απο ελαιας Ἑλληνες. Chron. Paſchale. P. 49.

42 Pauſan. L. 2. p. 198.

43 Tit-Ur, μαζος ἡλιϑ; the name of thoſe high altars, where the rites of Orus were celebrated. The Tituri were properly Titurians; the Saturi, Σατυροι, Saturians.

44 P. 78.

45 De Diis Germanis. Syntag. 4. C. 2. p. 493.

cient terms Melech Bochus, the Lord Bochus. Bacchus was often miſtaken for Dionuſus, and in many countries called Bochus, and [46] Bocchus.

The Patriarch, under whatever title he may come, is generally repreſented as the father of Gods, and men.

[47] Ζηνα θεων πατερ' ηδε και ανδρων.

But in the character of Phoroneus (for in this he is plainly alluded to) he ſeems to be deſcribed merely as the firſt of mortals. Hence by an ancient Poet, quoted by [48] Clemens of Alexandria, he is ſtiled Φορωνευς, πατηρ θνητων ανθρωπων. The mythologiſts vary greatly about the genealogy of this perſonage: but generally ſuppoſe him to have been the ſon of [49] Inachus and Niobe. The outlines of his hiſtory are marked very ſtrongly; ſo that we cannot miſtake the perſon to whom the mythology relates. He is ſaid to have lived in the time of the [50] flood; and, as I have before ſhewn, was the reputed father of all mankind. He was alſo the firſt who built an [51] altar; which is ſaid to have been erected to Juno. He firſt collected men together, and formed them

[46] In Mauritania and Numidia Bacchus was expreſſed Bocchus.

[47] Heſiod. Theog. V. 47.

[48] Strom. L. 1. p. 380.

[49] Νιοβη γαμετη τω Ιναχω, μητρι δε Φορωνεως. Euſeb. Chron. P. 24.

Φορωνευς παις Ιναχω και Νιοβης.—φασι δε τινες Νιοβην Φορωνεως ειναι θυγατερα. Ibid.

[50] Clem. Alexand. L. 1. p. 380. Syncellus. P. 125. He ſpeaks of the firſt deluge, τω αρχαιοτατω κατακλυσμω, ὁς λεγεται κατα Φορωνεα και Απιδα γενεσθαι.

[51] Hyginus. Fab. 274.

into petty [52] communities. He likewiſe firſt gave [53] laws, and diſtributed juſtice: whereas before, the way of life among men was ſavage; and every thing determined by violence. They aſcribe to him the diſtribution of mankind by their families and nations over the face of the earth: [54] Idem nationes diſtribuit: which is a circumſtance very remarkable. Nonnus ſtiles him [55] Αρχεγονος: which may ſignify either Πρωτογονος, *the firſt-born of the world*, or Θηβαιγενης, *a native of the ark*. Anticlides eſteemed him the moſt ancient king in [56] Greece: but [57] Acuſilaus looked upon him more truly as the firſt man. This agrees with the teſtimony, before given from the ancient Poet in [58] Clemens, who ſpoke of him as the father of mankind. In ſhort he was the ultimate, to which Grecian hiſtory re-

[52] Φωρωνευς δε ὁ Ιναχυ τυς ανθρωπυς συνηγαγε πρωτος ες κοινον. Pauſan. L. 2. p. 145.

[53] Φωρωνευς· ὑτος Ιναχυ και Νιοβης παις πρωτος νομυς και κριτηρια ωρισε. Syncellus. P. 67, 125.

[54] Hyginus. Fab. 143.

[55] He is here made the father of Niobe, whom the Poet calls Κυρην Αρχεγονοιο Φορωνεος. L. 32. p. 804.

[56] Anticlides Phoroneum antiquiſſimum Græciæ Regem nuncupat. Plin. L. 7. c. 56.

[57] Ακυσιλαος Φορωνεα πρωτον ανθρωπον γενεσθαι. Clem. Alex. Strom. L. 1. p. 380.

Many ſuppoſe him to have been the firſt king upon earth. Phoroneus, primus mortalium regnavit. Lutatius Placidus in Statii Thebaïd. L. 4. v. 589. Compare theſe accounts with the hiſtory of Deucalion,

Ὁς πρωτος ποιησε δομυς, και εδειματο ναυς
Αθανατοις· πρωτος δε και ανθρωπων βασιλευεν. Apollon. Rhod. L. 3. v. 1086.

[58] Clem. Alex. ſupra:

ferred. [59] Παση παρ' Ἑλλησι θαυμαζομενη πραξις απο των Ιναχου χρονων και Φορωνεως εις τα μετεπειτα φερεται. *All the great occurrences of Greece are ſubſequent to the times of Inachus and Phoroneus; and are deduced in a ſeries from that æra.* To ſay the truth, Phoroneus, Apis, Inachus, Zeuth, Deucalion, Prometheus, were all one perſon: and with that perſon commenced the Gentile hiſtory, not of Greece only, but of the world. [60] Ουδεν προ Ιναχυ και Φορωνεως—Ἑλλησιν ἱστορειται. Some have ſuppoſed Niobe to have been the mother of Phoroneus: others make him the ſon of [61] Archia: others again of [62] Meliſſa. But this genealogy is idle: and it will be found that Archia, Niobe, and Meliſſa, like Rhea, Cybele, and Damater, are mere titles, by which a female perſonage was denoted, who was ſuppoſed to have been the genius of the ark, and the mother of mankind.

The Patriarch was alſo commemorated by the name of Poſeidon. Hence in the Orphic hymns he is addreſſed under this character, as the father of Gods and men.

[63] Κλυθι Ποσιδαον, Ζηνος παι πρεσβυγενεθλε,
Ουρανιων, Μακαρων τε Θεων πατερ, ηδε και ανδρων.
Ειρηνην ὑγιειαν αγων, ηδ' ολβον αμεμφη.

[59] Syncellus. P. 126. See Plat. Timæus.

[60] Syncell. P. 68.

[61] Inachus—ex Archiâ ſorore ſuâ procreavit Phoroneum, qui primus mortalium dicitur regnâſſe. Hyginus. Fab. 143. p. 250.

[62] Apollodorus. L. 2. p. 58. She is alſo called Melitta.

[63] Hymn. 16. Zeus is generally made the brother of Poſeidon; but is here ſpoken of as his father: which ſhews how little we can depend upon the theogony of the Greeks, when they treat of genealogies.

We

We find him here to be alſo called the author of peace, and reſt: which is conſonant to his true character. His very name betokened [64] peace. He is likewiſe ſaid to have been the cauſe of affluence; becauſe through him the fruits of the earth were renewed. Hence we find him in many different characters repreſented with fruits, and flowers, and other emblems of plenty.

As Noah was the Poſeidon of the Greeks, we need not wonder at the epithets beſtowed upon that Deity; ſuch as Πατηρ, Ασφαλιος, Γενεσιος, Γενεθλιος, Φυταλμιος, or Sativus. The laſt was a title given him by the people of Hermione: and under the character of Neptune Geneſius, he held a temple in Argolis near Nauplia. Hard by was a ſpot of ground, called the place of deſcent: [66] τουτο δ' εχεται χωριον αλλο Αποβαθμος; ſimilar to the place called Αποβατηριον upon mount Ararat, mentioned by [67] Joſephus; and undoubtedly named from the ſame ancient hiſtory. The tradition among the people of Argolis was, that the place was named Αποβαθμος, or place of deſcent; becauſe in this ſpot Danaus made his firſt deſcent from the [68] ſhip, in which he came over. In Arcadia was a temple of [69] Ποσειδων επoπτης, *of Neptune looking out.* None of theſe

[64] Noe, requies. Iſidor. Origin. L. 7. c. 6.
Νωε, αναπαυσις. Theoph. ad Autolyc. L. 3. p. 391.
[65] Pauſan. L. 2. p. 188.
[66] Pauſan. L. 2. p. 201.
[67] Antiq. L. 1. c. 3. p. 16.
[68] Pauſan. L. 2. p. 201.
[69] Ποσειδωνος Επoπτου ναος. Pauſan. L. 8. p. 662. Similar to this were the altars

theſe titles have the leaſt reference to the Pagan Poſeidon, as God of the ſea: but to the hiſtory of the Patriarch they have a wonderful relation, and are particularly applicable.

Noah was alſo figured under the hiſtory of Nereus, another deity of the ſea; and his character of an unerring prophet, as well as of a juſt, righteous, and benevolent man is very plainly deſcribed:

[70] Νηρεα δ' αψευδη και αληθεα γεινατο Ποντος,
Πρεσβυτατον παιδων· αυταρ καλεεσι Γεροντα,
Ουνεκα νημερτης τε, και ηπιος· ουδε θεμιστεων
Ληθεται, αλλα δικαια και ηπεα δηνεα οιδεν.

He is termed by Æſchylus παλαιγενης; and is mentioned by Orpheus as a ſon of the ocean, but of all others the moſt ancient.

[71] Νηρεα μεν πρωτισα καλω, πρεσβυσον απαντων.

Proteus was another title of the ſame perſonage. He is repreſented by Homer as an ancient prophet, a perſon of great truth, [72] γερων αλιος, νημερτης, Αθανατος Πρωτευς; from whom all nature was to be deduced, as from a firſt cauſe. In his departments he was the ſame as Poſeidon:

[73] Πρωτεα κικλησκω, ποντε κλητιδας εχοντα,
Πρωτογενη, πασης φυσεως αρχας ος υφηνεν.
Παντιμος, πολυβελος, επισαμενος τα τ' εοντα,

altars in Attica upon Mount Hymettus, Βωμοι Ομβριε Διος, και Απολλωνος Προοψιε. Pauſan. L. 1. p. 78.

[70] Heſiod. Theog. V. 233.

[71] Orphic. Argonaut. V. 334.

[72] Odyſſ. Δ. v. 383.

[73] Orphic. Hymn. 24.

Οσσα

Ὁσσα τε προσθεν ειην, ὁσα τ' εσσεται ὑστερον αυθις.
Παντα γαρ εν Πρωτει πρωτη φυσις εγκατεθηκεν.

As time with the ancients commenced at the Deluge; and all their traditions, and all their genealogies terminated here: even the birth of mankind went with them no higher than this epocha: they made the ocean in conſequence of this the Father of all things. Under this character, which was no other than that of Nereus, Proteus, and Poſeidon, they repreſented the Patriarch, the real Father of the poſtdiluvian world. He was the Θεος Γενεσιος, Γενεθλιος, φυταλμιος; and was worſhiped alſo as Oceanus. The poets often allude to him under this title:

[74] Ωκεανον καλεω, πατερ' αφθιτον, αιεν εοντα,
Αθανατων τε Θεων γενεσιν, θνητων τ' ανθρωπων.

[75] Ωκεανος θ', ὁσπερ γενεσις παντεσσι τετυκται.

Juno tells Jupiter, that ſhe is going to pay a viſit to Tethys and Oceanus, from whom the gods were derived.

[76] Ειμι γαρ οψομενη πολυφορβην πειρατα Γαιης,
Ωκεανον τε Θεων γενεσιν, και μητερα Τηθυν,
Οι μ' εν σφοισι δομοισιν ἐυτρεφον, ηδ' ατιταλλον.

Hence, when it was ſaid in the early hiſtories, which Thales and other Grecians copied, that all things were derived from [77] water; I do not believe, that the ancient Mythologiſts

[74] Orphic. Hymn. 82.
[75] Homer. Iliad. Ξ. v. 246.
[76] Homer. Iliad. Ξ. v. 200.
[77] Thales ex aquâ dixit conſtare omnia. Cic. in Lucullo.
Aquam initium rerum. Cic. de Nat. Deorum. L. 1. c. 10.
Αρχην των παντων ὑδωρ. Diogen. Laert. Thales.

referred

referred to that element, as the ὑλη, or material principle; but to the deluge, as an epocha, when time, and nature, and mankind were renewed. Plutarch mentions it, as an Egyptian notion, that all things proceeded from water: but at the ſame time tells us, [78] Οσιριν Ωκεανον, that *Oſiris was Oceanus*. Hence the doctrine amounts to no more than this; that all were derived from Oſiris, the ſame as Poſeidon, the ſame alſo as Dionuſus, the Father of mankind.

NOAH, NOAS, ΝΥΣ, ΝΟΥΣ NUSUS.

IT appears, I think, clearly, that the hiſtory of Noah is to be found in the mythology of Janus, Saturn, Poſeidon, Zeuth, and Prometheus; as well as in the accounts given of other ancient perſonages. And this hiſtory would have been abundantly more clear, if the Greeks had not abuſed the terms, traditionally delivered; and tranſpoſed them to words in their own language. Of this abuſe I have before given a remarkable inſtance from the ſchool of [79] Anaxagoras: and at the ſame time endeavoured to ſhew, that the term Νους, which the diſciples of this philoſopher interpreted mens, ratio, intellectus, was in reality the name of a perſon, and related to the Patriarch. In the mean time I am well aware that Anaxagoras ſuperadded νους, by which is meant thought and deſign, to matter. Dio-

[78] Iſ. et Oſir. P. 364.

[79] See P. 202.

genes

genes Laertius has given a very juſt account of this philoſopher's opinion. [80] Παντα χρηματα ην ὁμυ· ειτα νυς ελθων αυτα διεκοσμησε· παρ' ὁ και Νυς (Αναξαγορας) επεκληθη. Cicero ſpeaks to the ſame purpoſe. [81] Anaxagoras, qui accepit ab Anaximene diſciplinam, primus omnium rerum deſcriptionem et modum mentis infinitæ vi ac ratione deſignari et confici voluit. I therefore do not mean to make a hiſtory void, which is ſo determinately affirmed. Anaxagoras deſerved great honour for embracing and promulging among his countrymen this truth, whereſoever he may have obtained it. But when he, or his followers, miſled by ſound, would annex this term to a perſon; and ſuppoſe that Zeuth, or Prometheus, was by interpretation [82] νοος, mens; they are guilty of a great miſtake. For what they call νοος and νυς in a philoſophical ſenſe, was the eternal mind: what they appropriate to a perſon, was a term of a different purport. It was in ſhort a proper name. When therefore Euſebius tells us, Ἑρμηνευσι Νυν τον Δια· Προμηθεα δε Νυν ελεγον· διο και μυθευονται τυς ανθρωπυς μεταπεπλασθαι. If we take the hiſtory without his comment, it will be found for the moſt part true. The original account was, that not only Zeus, or Zeuth, but alſo

[80] Vol. I. p. 82.

[81] De Nat. Deor. L. 1. c. 11. Plutarch. in Pericle. P. 154.

[82] Οι δε Αναξαγοραιοι ἑρμηνευσι νυν τον Δια· Προμηθεα δε νυν ελεγον·—— διο και μυθευονται τυς ανθρωπυς μεταπεπλασθαι, κτλ. Euſeb. Hiſt. Synagoge. P. 374.

Προμηθευς νυς. Syncellus. p. 149.

Προμηθευς γαρ εστιν ανθρωποις ὁ νυς. Euſeb. Chron. P. 26.

Prometheus, qui genus hominum refinxit, *who renewed the race of man*, was Noos, or Noah. Prometheus raiſed the firſt altar to the gods; conſtructed the [84] firſt ſhip; and tranſmitted to poſterity many uſeful inventions:

[85] παντα συλληβδην μαθε,
Πασαι τεχναι βροτοισιν εκ Προμηθεως.

Prometheus was ſuppoſed to have lived in the time of the deluge; and to have been guardian of Egypt at that [86] ſeaſon. His influence was limited to that region; becauſe the later Egyptians, like the people of Phocis, Argos, Theſſaly, and Dodona, confined the deluge to the boundaries of their own country. From theſe accounts we may plainly ſee the perſon, who is alluded to under the character of Prometheus. He was the ſame as Oſiris; the ſame alſo as Dionuſus, the great huſbandman, the planter of the vine, and inventer of the plough. But inſtead of having the character of Dionuſus juſtly appropriated, we find him repreſented in the ſame falſe light, as Prometheus. Accordingly Macrobius tells us, [87] Phyſici Διονυσον, Διος νουν, dixerunt. Dios was the ancient term, from whence came the word Deus: and the name of Dionuſus relates not to νους, mens, but to Nuſos, Noah; being a compound of Dios-Nuſos, for ſo his name was pro-

[84] Θαλασσοπλαγκτα δ' ουτις αλλος αντ' εμου
Λινοπτερ' ευρε ναυτιλων οχηματα. Æſch. Prometh. P. 31.

[85] Ibid.

[86] Diodorus Sic. L. 1. p. 16.

[87] Saturn. L. 1. c. 18. p. 201. The reaſon, that he gives, is, becauſe Dionuſus was the Sun; and the Sun was Διος νους, ſive mundi mens.

perly

perly expreſſed. Hence Philoſtratus ſays [88] Νυσιος ὁ Διονυσος απο της εν Ινδοις Νυσης ονομαζεται. This, as [89] I have obſerved, is ſo far true, that Dionuſus was ſtiled Nuſius, and Nuſus; and explains the compoſition of the former term. But it was not from the city Nuſa in India, nor from any of the cities called Nuſa, for there were many, that he had this name: on the contrary, they were all denominated from him. And this name was expreſſed Noa, Noos, Nous, Nus, Nuſus; and otherwiſe varied. This the Grecians might have known: but they ſeem induſtriouſly to have adopted it in a wrong ſenſe: and in conſequence of it numberleſs abſurdities have ariſen to the ruin of much good hiſtory. By the help of the miſtaken term νοος or νους, and of its derivative νοερος, and νοητος, they pretend to find out much myſterious and recondite knowledge; all which was utterly unknown to thoſe, from whom they received their intelligence. There are numberleſs inſtances of this in Porphyry, and Jamblichus; and in Proclus upon the Platonic Philoſophy. It is to be obſerved, that, when Chriſtianity had introduced a more rational ſyſtem, as well as a more refined worſhip, among mankind; the Pagans were ſtruck with the ſublimity of its doctrines, and tried in their turns to refine. But their misfortune was, that they were obliged to abide by the theology, which had been tranſmitted to them; and to make the hiſtory of the Gentile Gods the baſis of their pro-

88 Vita Apollon. L. 2. c. 1. p. 56.

89 See p. 209, 210.

cedure. This brought them into immenſe difficulties, and equal abſurdities: while they laboured to ſolve, what was inexplicable; and to remedy what was paſt cure. Hence we meet with many dull and elaborate ſophiſms even in the great Plutarch: but many more in after times, among the writers, of whom I am ſpeaking. Proclus is continually ringing the changes upon the terms νοος, νοερος, and νοητος: and explains, what is really a proper name, as if it ſignified *ſenſe*, and *intellect*. In conſequence of this he tries to ſubtilize, and refine all the baſe jargon about Saturn, and Zeus: and would perſuade us, that the moſt idle and obſcene legends related to the divine mind, to the eternal wiſdom, and ſupremacy of the Deity. Thus he borrows many exalted notions from Chriſtianity; and blends them with the baſeſt allay, with the dregs of Pagan mythology. Whether I am in the right, let the reader judge from a part of the Fifth Book of Proclus, expreſsly upon this ſubject. After having premiſed, that Cronus was πρωτιστος βασιλευς των νοερων Θεων, and that by Zeus binding his father is to be underſtood a reaſonable [90] apprehenſion, or comprehenſion; he comes at laſt to ſpeak more fully. [91] Το δε αληθες ωδε εχει. Νους μεν εστιν ὁ Κρονος παντελως· Νους δε ὁ μεγιστος Ζευς· Νους ἑκατερος ὡν, εστι δηπου και νοητος αυτος. Πας γαρ

[90] Οι Κρονιοι δεσμοι μυστικως την περιληψιν αινισσονται του νοητου τουτου: to which the author adds this curious obſervation, και γαρ ὁ δεσμος περιληψις εστι των συνδεομενων. Proclus in Platonis Theogon. L. 5. c. 5. p. 256.

[91] Ibid.

He ſays of Law, Νομος επι Κρονου. Νου γαρ εστιν ὁ νομος διανομη. κ.τ.λ. L. 5. c. 9. p. 263.

νους εις αυτον επεσραπται, προς δε αυτον επισρεφει, προς ἑαυτον ενεργει. Προς δε ἑαυτον ενεργων, και προς τα εξω, νοητον εσιν ἁμα και νοερον· Ἡ μεν νοει νοερον, ἡδε νοειται, και νοητον· Ὡσε και ὁ Διιος νους ἑαυτῳ νους εσι, και ἑαυτῳ νοητον. Ὡσαυτως δε και ὁ Κρονιος νους ἑαυτῳ νοητον εσι, και ἑαυτῳ νους· αλλ' ὁ μεν μαλλον νους· ὁ δε μαλλον νοητος. Νυ τοινυν οντος τυ Κρονυ, και νοητυ, Νους και ὁ Ζευς δευτερον, και νοητον· αλλα και νοητον αυτῳ νοερον εσι.

Νοει τον ἑαυτυ πατερα Κρονον ὁ Ζευς· νοητον μεν εσιν ὁ Κρονος, νους δε ὁ Ζευς, κ τ λ.

Λαμβανειν και διδοναι λεγεται (ὁ Κρονος) την βασιλικην αξιαν, εκτεμνων τε τυ πατρος γονιμον, εκτεμνομενος δε παρα τυ μεγαλυ Διος.

After all this play upon the words νοος, νοερος, and νοητος, the whole is a miſtake of a proper name, Noas, or Noah, the ſame as Cronus. Many cities, temples and [92] rivers were denominated Noas, and Noa. The term thus applied could not relate to the mind; but was a proper name beſtowed in memorial of a perſon. When therefore it is ſaid, ἐξηκηνευσι Νουν τον Δια, the true hiſtory will be found to be, that Noah by the ancients was repreſented under the character of Dis, or Dios, the ſame as Zeus. And when writers mention Saturnus quaſi [93] Sator Νους, and Dionuſus, [94] Διος Νους; and finally, when they deſcribe Pro-

[92] Νυς, ψυχη, ποταμος. Heſych.

[93] Apollonius in Epico carmine ſcribit Saturnum quaſi ſacrum νουν.—aut Satorem νουν. Fulgent. Mytholog. C. 2. p. 628.

[94] Why Dionuſus was Nous, or Noas, may be plainly ſeen in the hiſtory given of him by the Indi in Arrian. Indica. p. 321.

metheus,

metheus, Προμηθευς Νους, and Προμηθευς τοις ανθρωποις ὁ Νους, the purport in theſe inſtances is the ſame. The original hiſtory was undoubtedly meant to ſignify, that Saturnus, Cronus, Dionuſus, and Prometheus, were different titles, of the Patriarch who was called Noos, Nous, and Nuſus.

I cannot quit Proclus without taking notice of ſome other inſtances of his refinement upon ancient tradition. Cronus was certainly Noah: and Proclus gives us this covert hiſtory of him; [1] Βασιλευς Κρονος ὑποστατης εστι—της αμειλικτου Τριαδος. What ſome uſed by miſtake to render μειλιχος, and μειλιχιος, he has expreſſed αμειλικτος. This is a Grecian word formed from the ancient terms Melech, and Melechat, to which it had no relation. The purport of the mythology, which he copied, may be eaſily made out. It ſignified that Cronus, or Noah, was the founder of the Royal Triad. Who were alluded to under this Triad, may, I think, be made out without much difficulty. They could be no other than the three ſons of Noah, who were the Baalim of the Scriptures, and the Δαιμονες, and Αθανατοι, of Greece. Conformably to this Proclus ſays, that Cronus had the title of [2] Κορονους; which we may be aſſured was originally Κοιρανος Νους. By this is ſignified the *great Ruler*, the head of all; in other words the *Patriarch Noah*. As Cronus was no other than Zeus, we may find this account of the Triad farther ex-

[1] In Plat. Timæum. L. 5. c. 10. p. 265. See Radicals. Vol. 1. p. 70. Melech, Ζευς μειλιχιος.

[2] Ibid.

plained

plained in the hiſtory of the latter, and by the ſame author. [3] Ζευς ὁ προ (or perhaps ὁ πατηρ) των τριων Κρονιδων, ὅτος εστιν ὁ των ὁλων δημιουργος. Time, and all things, were by the ancients deduced from Noah: hence they came at laſt through their blind reverence to think him the real *creator* δημιουργος; and that he contrived every thing in his chaotic cavern.

[4] Ταυτα πατηρ ποιησε κατα σπεος ηεροειδες.

As all mankind proceeded from the three families, of which the Patriarch was the head; we find this circumſtance continually alluded to by the antient mythologiſts. And the three perſons, who firſt conſtituted thoſe families, were looked upon both as Deities, and kings: ſo that we may be pretty certain, that the Αμειλικτος Τριας, however ſophiſticated, meant originally the *Royal Triad.* Proclus mentioning thoſe, who were ſuppoſed to have the ſuperintendency in the world, ſays, [5] Τρεις γαρ Θεας ειναι τουτας, και παρα τοις Πυθαγορειοις ὑμνημενας ὁι τα μεν ἑνος Να, κτλ. He alſo in the ſame place inquires, Πα δε ὁι παρα Πλατωνι Βασιλεις, ὁυς ὑπερ τον Κοσμον αυτος αξιοι ταττειν.— [6] Παρα Πλατωνι τρεις Βασιλεας, και παρ' Ορφει τρεις.— [7] Δει μεν γαρ εκ Τριαδος προϊεναι τον αριθμον τον θειον.

[8] Ἐν δε δεμας βασιλειον, εν ᾧ ταδε παντα τετυκται.

[3] Ibid. L. 2. p. 95.
[4] Ibid. L. 2. p. 95.
[5] Ibid. P. 94.
[6] P. 93. Νους τρεις, και Βασιλεας τρεις. L. 38.
[7] Ibid.
[8] Ibid.

I am

I am ſenſible, that ſome very learned perſons have thought that they diſcovered an alluſion to a myſterious truth of another nature in the Triad of Plato, and of his followers. But if we collate, what theſe writers have added by way of explanation, we ſhall, I believe, find that they had no idea of any ſuch myſtery; and that the whole of what they have ſaid is a refinement upon an ancient piece of hiſtory. In ſhort, the whole religion of the ancients conſiſted in Δαιμονολατρεια, the worſhip of Dæmons: and to thoſe perſonages their theology continually refers. They were, like the [10] Manes and Lares of the Romans, ſuppoſed to be the ſouls of men deceaſed: and their department is thus deſcribed by Plato, as he is quoted by Plutarch; [11] *Plato mentions the Dæmons, as a race of Beings, by whom many things are diſcovered, and many good offices done, to men: and he deſcribes them as an order between men and Gods. They are the perſons, who by their mediation carry the vows and prayers of mortals to heaven: and in return bring down the divine beheſts to earth.* Heſiod ſpecifies more particularly, who they were, and when they lived. [12] Οι μεν υπο Κρονω ησαν: *They lived in the time of Cronus*; in whoſe reign was the golden age, when the life of man was at its greateſt extent.

[10] Quoſdam Genios, et functorum animas mortuorum. Varro apud Arnob. L. 3. p. 124.

[11] Ερμηνευτικον το τοιουτον ονομαζει (ὁ Πλατων) γενος, και διακονικον, εν μεσῳ Θεων και ανθρωπων· ευχας μεν εχει και δεησεις ανθρωπων αναπεμπομενων, εκειθεν δε μαντεια δωρα. Iſis et Oſir. P. 361. from Plato's Sympos.

[12] Opera et Dies. V. 111.

[13] Αυταρ επει κεν τϐτο γενος κατα γαια κάλυψεν,
Ὑοι μεν Δαιμονες εισι—
Εσθλοι, επιχθονιοι, φυλακες θνητων ανθρωπων.

When theſe died, they became Dæmons, a ſet of benevolent beings, who reſided within the verge of the earth, and were guardians of mankind. Theſe were the Βασιλεις, or Royal Perſonages, of Orpheus and Plato; out of which was conſtituted the αμειλικτος Τριας of Proclus, called alſo [14] ἡ νοητη και νοερα Τριας—των νοητων και νοερων Θεων.

Something ſimilar to the foregoing is to be found in a very learned father, to whom in other reſpects we are infinitely indebted. Clemens of Alexandria, ſpeaking of the Ark of Moſes, cannot help mixing ſome Egyptian notions in his diſquiſition about the purport of its name. Theſe notions were borrowed from the traditions of the Mizraim concerning the Ark of Noah, which he has confounded with the other Ark. The Seventy have not diſtinguiſhed, as they ſhould have done, between the two Arks; but have tranſlated each of them by the term Κιϐωτος, Cibotus. This has led the learned Father into ſome unneceſſary and ill-grounded refinements, in ſpeaking of the Ark of God, which was made by Moſes: and he has adopted ſome notions of his countrymen, which relate to another machine, to the Cibotus, in which mankind were preſerved. As his obſervations are in ſome degree analogous to the extract, which I have given from Proclus, I will lay them before the

[13] Ibid. v. 121.

[14] Proclus in Plat. Timæum. p. 94. Τας νοητας Τριαδας.

reader. [15] Αμεινον δε ἡγεμαι την Κιβωτον εκ τε Ἑβραϊκε ονοματος Θηβωθα καλεμενην αλλο τι σημαινειν. Ἑρμηνευεται μεν ἐν ανθ' ἑνος παντων τοπων. Εἰτ' εν Ογδοας, και ὁ ΝΟΗΤΟΣ Κοσμος, ειτε και ὁ περι παντων περιεκτος, ασχηματιςος τε, και αορατος δηλουται Θεος, τα νυν ὑπερκειτθω λεγειν. What he here alludes to relates not to the Ark of the Iſraelites, of which he has been previouſly treating; but to the Ark of Noah. The eight perſons in this Ark formed the ſacred Ogdoas of the Egyptians; which I have mentioned before. Clemens ſpeaks of this Ogdoas, as the νοητος κοσμος: which is certainly a ſport of terms. The hiſtory related to the whole of mankind incloſed together; to the Noetic world, which conſiſted of [16] eight perſons ſhut up in Θηβωθα, *the Ark.* What is meant by ἐν ανθ' ἑνος παντων τοπων, I do not pretend to decipher. The author ſeems to be ſenſible, that he has been guilty of much unneceſſary refinement; and he accordingly ſoon after makes a proper apology: [17] Αλλ', ὡς εοικεν, ελαθον ὑπο φιλοτιμιας αποδεικτικης περαιτερω τε δεοντος παρεκβας.

[15] Strom. L. 5. p. 667.

[16] Οκτω δε φησι τας πασας ψυχας ανθρωπων εν τη Κιβωτῳ διασεσωσθαι.—Οκτω ουν πασαι ψυχαι ανθρωπων διεσωθησαν, κτλ. Theophilus ad Autolyc. L. 3. p. 391.

[17] Strom. L. 5. p. 679.

JONAH,

JONAH, יונה, CHALDÆORUM:

A Continuation of the GENTILE HISTORY of the DELUGE.

Non res ipſas geſtas finxerunt Poetæ; ſed rebus geſtis addiderunt quendam colorem.

Lactant. de Falſâ Relig. L. 1. c. 2.

AS the Deluge was ſo extenſive, and at the ſame time ſo fatal in its conſequences; I took notice that it muſt have left laſting impreſſions upon the minds of thoſe, who had been witneſſes to the great event: that the preſervation of the few perſons, who ſurvived, muſt have been followed with continual reflections upon the means, by which their deliverance was effected; and theſe attended with a reverential awe, and many fearful ſenſations. The like impreſſions, I ſhould imagine, muſt have been tranſmitted to their poſterity: and upon their defection from the worſhip of the true God, one might naturally ſuppoſe, that one ſpecies of idolatry would conſiſt in an undue reverence paid to the Patriarch, the father of mankind; and in rites and myſteries eſtabliſhed in alluſion to his wonderful preſervation. If there had been no accounts of any ſuch

regard and affecting remembrance tranſmitted to us from the writers of the Gentile world; yet we might be aſſured that this muſt have been the caſe, from the nature and extent of the calamity. But I have proceeded farther; and have endeavoured to ſhew, not only that many memorials were for a long time religiouſly preſerved; but that they ſtill are to be found: that, by arranging and comparing the mythology of ancient times, we may ſtill perceive traces of this hiſtory; the principal circumſtances of which are continually obſervable in the rites and ceremonies of the firſt ages. I have taken notice of many temples and cities, which were built in memory of the Ark and Deluge; and called Aren, Theba, Argus, Cibotus, Iolcus, Baris: and of others manifeſtly denominated from Noah. It has alſo been obſerved, that an ark or ſhip was made uſe of as a ſacred emblem in the rites of Iſis and Oſiris. The like cuſtom prevailed in the Dionuſia, and at the feſtivals of other Deities. It may therefore be ſuppoſed, that the hiſtory of the Dove, and of the Iris, could not fail of being recorded, where the memory of the other circumſtances was ſo carefully preſerved. The latter was an emblem of great conſequence; having been appointed as a token of a covenant between God and man: and it will be found to have been held in uncommon regard for ages. The Dove, which returned to Noah with a leaf of olive, and brought the firſt tidings that the waters of the deep were aſſwaged, was held in many nations as particularly ſacred. It was looked upon as a peculiar meſſenger of the Deity; and an emblem of peace, and good fortune. But the raven, which diſappointed the hopes repoſed in him,

and which never returned, was held in a different light; and was for the moſt part eſteemed a [1] bird of ill omen.

The name of the Dove among the ancient Amonians was Iön, and Iönah; ſometimes expreſſed Iönas, from whence came the Οινας, [2] Oinas, of the Greeks. It was eſteemed an interpreter of the will of the Gods to man; and on that account in the firſt ages was looked upon as a bird of preſage. Among mariners it was thought to be particularly auſpicious: who in their voyages uſed to let a dove or pigeon fly from their ſhips, in order to judge from its movements of the ſucceſs of their voyage. The moſt favourable ſeaſon for ſetting ſail was at the Heliacal riſing of the ſeven ſtars near the head of Taurus: and they are in conſequence of it called [3] Peleiades, or the Doves. It was at the time of their appearance that the Argonauts were ſuppoſed to have ſet out upon their expedition. [4] Αμος δ' ἀντελλοντι Πελειαδες. Τοτε δ' εμνηδησαν οἱ Αργοναυται πλευσεως. It was thought a fortunate time for navigation in general: as we may learn from [5] Ovid. The Argonauts are moreover ſaid in a time of difficulty and danger to have made the ſame experiment with

[1] The raven however did not intirely loſe its credit. It was eſteemed an augural bird; and is ſaid to have preceded, and directed the colony, which Battus led to Cyrene,

Και Λιβυην εσιοντι κοραξ ἡγησατο λαῳ,
Δεξιος οικιστηρ. Callim. Hymn. in Apoll. v. 66.

[2] Οιναs· εἰδος περιστερας ἀγριας. Heſych.

[3] The Peleiades, ſometimes expreſſed Pleiades, are ſaid to have been the daughters of Atlas by the Nymph Pleione.

According to Pherecydes Syrus, they were daughters of Lycurgus, and nurſes of Dionuſus.

[4] Theocriti Idyll. 13. v. 25. and Scholia ibid.

[5] Faſti. L. 5. v. 65.

a dove

a [6] dove, as was ſuppoſed to have been made by Deucalion; and to have formed from it the like fortunate preſage. The colony, which ſettled at Cumæ in Italy, went by the direction of a [7] Dove.

From the prophetic bird Iönah and Iönas, the Greeks formed many terms, which related to augury; ſuch as [8] Οινας, γενος κορακος· οἱ δε αγριαν περιστεραν. Οινιαξ, ειδος κορακος. Οιωνοι, δι' ὡν οιωμεθα· τα μελλοντα. Οιωνος, Οφις.

As the Dove was eſteemed the interpreter of the will of the Deity; the prieſts and ſoothſayers were from that circumſtance ſtiled Iönah, or Doves. And as Theba in Egypt was originally the temple of the ark; it is natural to look for prieſts of this denomination in a ſanctuary of that name. We may upon inquiry very truly infer that there were perſons in this place ſtiled Iönah; which by the Greeks was rendered Πελειαι και Τρηρωνες, *Doves and Pigeons.* It is ſaid, that ſome of this order carried the rites of Theba, or the ark, to Libya: and that others brought them to Dodona in Epirus; where Deucalion was ſuppoſed to have ſettled; and where was *the moſt ancient oracular temple of Greece,* [9] αρχαιοτατον των εν Ἑλλησι χρηστηριων. It was

[6] Apollonius Rhod. L. 2. v. 328.

Οιωνῳ δ' η προσθε Πελειαδι πειρησαθε. and v. 564.

Plutarch. Lib. Utrum terreſtria, &c. περιστεραν εκ της ΛΑΡΝΑΚΟΣ αφιεμενην δηλωμα γενεσθαι, χειμωνος μεν εισω παλιν ενδυομενην, ευδιας δε αποπτασαν. p. 968.

[7] Velleius Paterc. L. 1. c. 4.

[8] Heſychius.

[9] Herodot. L. 2. c. 52.

founded

founded by Cuthites, who were ſtiled [10] Ellopians, Pierians, Cadmians. They brought with them the memorials of the Dove, and Ark; and the whole hiſtory of the Deluge, from the Thebäis of Egypt. The women, who officiated in theſe temples, were, from the nature of their department, called Πελειαι, and Πελειαδες; which the Latines rendered Columbæ: and they are under that title alluded to by the poet Silius Italicus; who mentions particularly, that they came originally from Theba.

[11] Nam cui dona Jovis non divulgata per orbem,
In gremio *Thebes* geminas ſediſſe Columbas?
Quarum Chaonias pennis quæ contigit oras,
Implet fatidico Dodonida murmure quercum.
At quæ Carpathium &c.
Marmaricis ales populis reſponſa canebat.

Pauſanias mentions, that the Peleiades were the moſt ancient propheteſſes at Dodona in Chaonia; even antecedent to the celebrated Phæmonoe. He ſays, that they were women: and the firſt oracle, which they exhibited, ſeems to relate to the re-eſtabliſhment of Zeuth, and the reſtoration of the earth to its priſtine ſtate.

Ζευς ην, Ζευς εστι, Ζευς εσσεται· ω μεγαλε Ζευ·
Γα καρπους ανιει, διο κληζετε μητερα γαιαν.

[10] See the Μεγαλαι Ηοιαι, quoted by the Scholiaſt on Sophocl. Trachin. v. 1183.

Εστι τις Ελλοπιη πολυλητος, ηδ' ευλειμων,
Αφνειη μηλοισι—
Ενθα τε Δωδωνη. κ. τ. λ.

[11] Silius Italic. L. 3. v. 678.

The former part of this oracle ſeems to be in ſome degree analogous to the words made uſe of by the prieſt in the myſteries at Eleuſis:

[12] Θαῤῥειτε μυσαι τον θεον σεσωσμενον.

There is in both an alluſion to the αφανισμος of the Deity, and to his recovery from a ſtate of death: which circumſtances are continually obſervable in the hiſtory of Zeuth, Dionuſus, and Oſiris, three titles out of many, relating to the ſame perſon. For in all the mythology of the ancients, we muſt look upon the great Patriarch as the ultimate, in whom the hiſtory terminates. He, and ſome of his principal [13] deſcendants were deified by an ill-judging poſterity, and named Baal and Baalim. By the Greeks he was called Cronus; and theſe his deſcendants Cronidæ, Κρονιδαι: who were alſo peculiarly ſtiled, Αθανατοι και Δαιμονες, Gods and Dæmons. He was the father of mankind; and in him the world was renewed: but his ſons, not content to allow him this honour, have repreſented him as the God of nature, the creator of all things. [14] Ζευς ὁ προ τριων Κρονιδων. Ὁυτος εστι των ὁλων δημιουργος. Hence the poet ſtiles him,

Ζηνα τε μητιοεντα, Θεων πατεῤ ηδε και ανδρων.

Servius takes notice of the doves at [15] Theba: but, as it

[12] Jul. Firmicus. p. 45.

[13] I have mentioned, that by the Baalim were ſignified Noah and his three ſons: but there is reaſon to think, that ſome of the poſterity of Ham were taken into the number.

[14] Procl. in Platon. Timæum. p. 95.

[15] In Virg. Æneid. L. 3. v. 466.

was

was uſual with the ancients to form perſonages out of every obſolete term, he makes Theba, a woman; and ſuppoſes her to have been the daughter of the Deity, who gave her two prophetic doves for a preſent. One of theſe, it is ſaid, flew away to Dodona. Jupiter quondam Thebæ filiæ tribuit duas Columbas, humanam vocem edentes: quarum altera pervolavit in Dodonam, glandiferam ſylvam Epiri. Sophocles mentions theſe ſacred doves, and the vocal grove, where they reſided:

[14] Ὡς την παλαιαν φηγον αυδησαι ποτε
Δωδωνι δισσων εκ Πελειαδων εφη.

But the beſt account of this oracle at Dodona is to be found in Herodotus. He not only ſhews that it came from Thebes in Egypt; but mentions the particular rout, by which the rites were brought: and intimates, that they came from Egypt to Phenicia, and from thence to Greece; at leaſt through the hands of Phenicians. He firſt preſents his reader with the Grecian hiſtory of the oracle, as he had it from the people of the place. [15] *The principal of the prieſteſſes at Dodona give out, that two black pigeons took their flight from Thebes in Egypt: and that one of them bent its courſe to Libya; but that the other betook itſelf to Dodona. That upon its arrival it ſettled upon a beech tree, and ſpoke with an human voice, ſignifying, how neceſſary it was that*

[14] Sophocles. Trachin. v. 174. See Scholia.

[15] Ταδε Δωδωναιων φασι αἱ προμαντιες, δυο Πελειαδας μελαινας εκ Θηβεων των Αιγυπτιεων αναπτομενας, την μεν αυτεων ες Λιβυην, την δε παρα σφεας απικεσθαι· ἱζομενην δε μιν επι φηγον αυδαξασθαι φωνῃ ανθρωπηϊῃ, ὡς χρεων ειη μαντηϊον αυτοθι Διος γενεσθαι. Herod. L. 2. c. 55.

there ſhould be an oracular temple founded in that place to Zeuth. The other account is from the people of Egypt, who explain very ſatisfactorily the ſtory of theſe black doves. [16] *The prieſts of Zeuth at Thebes gave this hiſtory of the oracle at Dodona. Two of the ſacred women, who officiated at the temple of Zeuth at Thebes, were carried away from Egypt by ſome* [17] *Phenicians. And it was reported, that one of them was ſold in Libya; but the other was carried into Greece. Theſe were the women, who firſt founded the oracles in the countries here ſpecified.*

We learn from the foregoing, that the perſons, who adminiſtered to the Deity, were ſtiled Peleiæ, Πελειαι, and Πελειαδες; which was a tranſlation of the Iönah and Iönim, introduced from Egypt and Chaldea. They were ſometimes ſpoken of as the daughters of the deity: at other times, from the ſervices, which they performed, they were repreſented as the nurſes. Hence aroſe the notion, that Zeuth was fed by doves; and, according to Mœro Byzantina, in Crete.

[18] Τον μεν αρα Τηρωνες ὑπο ζαθεῳ τρεφον αντρῳ,
Αμβροσιην φορεεσκον απ' ωκεανοιο ῥοαων.

This is more truly repreſented in Homer; who alludes to

[16] Φασαν δι ἱρεες τε Θηβαιεος Διος, δυο γυναικας ἱρηϊας εκ Θηβεων εξαχθηναι ὑπο Φοινικων· και την μεν αυτεων πυθεσθαι ες. Λιβυην πρηθεισαν· την δε ες τες Ἑλληνας· ταυτας δε τας γυναικας ειναι τας ἱδρυσαμενας τα μαντηϊα πρωτας εν τοισι ειρημενοισι εθνεσι. Herodot. L. 2. c. 54.

[17] Φοινικες Ποιμενες of Euſebius and Syncellus: thoſe original Phenicians, who came from Egypt to Syria, and from thence to Greece. They were the ſame as the Cuthite Shepherds.

[18] Athenæus. Lib. 11. p. 491.

the prieſts under the character of Πελειαι Τρηχωνες, or doves: and he ſays that they adminiſtered to Zeuth in that capacity, of whom he ſpeaks as their father: for prieſts and votaries were often ſtiled the ſons and the daughters of the Deity, whom they ſerved.

[19] πελειαι

Τρηχωνες, ταιτ' αμβροσιην Δι πατρι φερουσιν.

From hence we may ſolve the queſtion put by Alexander to Ariſtotle upon this ſubject: though in ſome degree it explains itſelf from the manner, in which it is ſtated. [20] Δια τι ὁ Ποιητης πελειαδας εποιησε της τροφης των Θεων διακονους, *why does the poet make doves the miniſters of food to the Gods?* The Peleiades were prieſts under the characteriſtic of doves: and they were ſaid to be διακονοι της τροφης των Θεων, becauſe they really did adminiſter to the Gods; and offered up cakes and fruits at their ſhrines, attended with libations of wine, oil, and honey.

The Egyptian prieſts ſeem to have been alſo denominated from their complexion crows, or ravens. Strabo has a particular paſſage about Alexander; [21] that upon his expedition to the temple of Ammon, he was conducted by two crows. Curtius ſays, that, upon his approach, a good number went out to meet him. [22] Jam haud procul oraculi ſede aberant, cum complures Corvi agmini occurrunt, modico volatu, &c.

[19] Homer. Odyſſ. M. v. 62.

[20] Ptolemæus Hephæſtion apud Photium. L. 1. p. 474.

[21] Strabo. L. 17. p. 1168.

[22] Curtius. L. 4. c. 7.

Theſe crows, like the black doves, were certainly the prieſts of the place. So Calliſthenes in Plutarch: [23] Κορακες εκφανεντες υπελαμβανον την ηγεμονιαν της πορειας.

From theſe circumſtances ill underſtood people feigned that in theſe places, where the name of the Peleiades and Trerones occurred, there had been perſons turned into doves and pigeons. Hence aroſe the fable of Cteſilla in Ovid:

[24] Tranſit et antiquæ Cartheïa mœnia Ceæ,
Quà pater Alcidamas placidam de corpore natæ
Miraturus erat naſci potuiſſe Columbam.

The like hiſtory is told of the Oenotropæ, who were the daughters of Anius, Prieſt to Apollo at Delos:

[25] pennas ſumpſere; tuæque,
Conjugis in volucres, niveas abiere Columbas.

The Meneiadæ, who were prieſts and prieſteſſes of Menes, were ſaid to have been changed into [26] birds; becauſe, like the abovementioned perſons, they were Iönim. Thoſe ſtiled Peleiai and Peleiades were certainly female attendants; propheteſſes, by whom the oracles of the Deity were promulged. This is manifeſt from Heſychius, who interprets the title in this manner; though he ſeems to confine it to Dodona. Πελειαι. περιστεραι· και αι εν Δωδωνη θεσπιζουσαι μαντεις. *The Peleiai were a ſpecies of doves; and the prieſteſſes at Dodona, who gave out oracles,*

[23] In Alexand. v. 1. p. 680.
[24] Ovid. Metamorph. L. 7. v. 368.
[25] Ovid. Metamorph. L. 13. v. 673.
[26] Antoninus Liberalis. c. 10. p. 48. from Nicander and Corinna.

were

...e ſo *denominated.* Servius likewiſe ſpeaks to the ſame purpoſe, when he mentions the Chaonian doves of that temple. [27] Chaonias autem Epiroticas: nam in Epiro dicitur nemus fuiſſe, in quo reſponſa dabant Columbæ: quod ideo fingitur, quia linguâ Theſſalâ Peleiades et Columbæ et vaticinatrices vocantur. Herodotus hanc Columbam de Ægypto veniſſe ait. They are mentioned by Herodotus in the plural: who ſpecifies, that they were women, μελαινας, *of a dark complexion,* who came originally from Egypt. He ſuppoſes, that their being foreigners was the reaſon of their being ſtiled doves. [28] Πελειαδες δε μοι δοκεουσι κληθηναι προς Δωδωναιων επι τωδε αι γυναικες, διοτι Βαρβαροι ησαν. Why he ſhould deduce their names from this circumſtance, I know not: they were certainly ſo denominated from the nature of their office and worſhip. They gave out the oracles, and adminiſtered at the altar: whence they were ſaid to feed Zeuth. And as in many temples the Deity was repreſented under the ſymbol of a dove, he was ſuppoſed to have taken the ſhape of that bird. Hence it was ſaid of [29] Zeuth himſelf, that he was changed into a pigeon: which notion prevailed in Achaia; and particularly among the people of Ægium.

The ancient and true name of the dove was, as I have ſhewn, Iönah, and Iönas. It was a very ſacred emblem, and ſeems to have been at one time almoſt univerſally re-

[27] In Virgil. Eclog. 9. v. 13.
[28] Herodotus. L. 2. c. 57.
[29] Athenæus. L. 9. p. 395.

ceived.

ceived. For not only the Mizraïm, and the reſt of the line of Ham, eſteemed it in this light: but it was admitted as an Hieroglyphic among the Hebrews: and the myſtic dove was regarded as a ſymbol from the days of Noah by all thoſe, who were of the Church of God. The Prophet, who was ſent upon an embaſſy to the Ninivites, is ſtiled Iönas: a title probably beſtowed upon him, as a meſſenger of the Deity. The great Patriarch, who preached righteouſneſs to the Antediluvians, is by Beroſus and Abydenus ſtiled [30] Oan, and Oannes, which is the ſame name as Jonah. The author of the Apocalypſe is denominated in the like manner: whom the Greeks ſtile Ιωαννης, Joannes. And when the great forerunner of our Saviour was to be named; his Father induſtriouſly called him [31] Ιωαννης, for the ſame reaſon. The circumſtances, with which the impoſition of this name was attended, are remarkable: and the whole proceſs, as deſcribed by the Evangeliſt, well worth our notice. [32] *And it came to paſs, that on the eighth day they came to circumciſe the child: and they called him Zacharias after the name of his father. And his mother anſwered and ſaid, not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would*

30 He is mentioned as having appeared both before and after the flood. Εν δε τω πρωτω ενιαυτω φανηναι εκ της Ερυθρας θαλασσης—ζωον αφρενον (lege εμφρονον) ονοματι Ωαννην. Alexand. Polyhiſt. apud Euſeb. Chron. p. 6.

31 The name was impoſed antecedent to his birth.

32 Luke. C. 1. v. 59, &c. This was by the appointment of God; and enjoined by the Angel, v. 13.

have

have him called. And he aſked for a writing table; and wrote, ſaying, his name is John. And they marvelled all.

The reaſon of this name being ſo particularly impoſed may be inferred from the character given of the perſon: [33] *And thou, child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways.* And in another place we are told, that John [34] was *a Prophet, and much more than a Prophet.—For I ſay unto you,* (they are the words of our bleſſed Saviour) *Among thoſe that are born of women, there is not a greater Prophet than John the Baptiſt.* This name, which we render John, I have ſhewn to be no other than Iöna. It ſignifies a dove: but means likewiſe an oracular perſon; by whom the voice of the moſt High is made known, and his will explained. And from hence, I think, we may correct a paſſage in Heſychius, which at preſent is not a little confuſed. Ιωνας ἑρμηνευεται Ὑψιϛȣ πονȣντος, η περιϛερα, προφητης παρ' Ἑβραιοις. The word προφητης ſeems to have been miſplaced, and ſhould be reduced to order: and for the word

[33] Luke. C. 1. v. 76.

[34] Luke. C. 7. v. 26 and 28. When Chriſt puts the queſtion to his diſciples, *Whom ſay ye that I am?* St. Peter makes anſwer, *Thou art the Chriſt, the Son of the living God.* Upon which our Saviour gives him aſſurances, that he is right; and ſays, *Bleſſed art thou, Simon Bar-Iöna*; Mat. C. 16. v. 17. which I ſhould interpret the ſon of the dove, that is, a meſſenger of glad tidings.

The ſymbol of the dove was not borrowed from Egypt, or any of the Gentile nations. It was always an emblem of peace; and of the Holy Spirit in the Church of God: and was from thence taken, and proſtituted by other people; as were alſo other emblems.

πονȣντος,

πουβντος, I think we ſhould read φωνβντος; and the text will ſtand thus: Ιωνας, Ὑψιστ φωνβντος προφητης, η περιστερα, παῤ Ἑβραιοις. *Among the Hebrews the word Iönas ſignifies a revealer of the will, or the voice, of the moſt High: alſo a pigeon or dove.*

The Patriarch Noah ſeems to have been the firſt who was in the Gentile world typified under this emblem. He was a great prophet: and it was foretold at his birth, that he ſhould bring peace and comfort to mankind. The purport of his name was reſt from labour. [35] Νωε Ἑβραϊστι, ὁς διερμηνευεται τη Ἑλλαδι γλωσσῃ αναπαυσις. Hence the dove became an emblem of [36] peace, as well as of the perſon, through whom it was derived to the earth. He was in conſequence of it called Oan and Oanes, by Abydenus and Alexander Polyhiſtor, analagous to the Ιωαννης of the Greeks: both of which names were derived from the Iönah and Iönas of the Chaldees: and the terms undoubtedly were ſo expreſſed in the original language, from whence the hiſtory is borrowed by the Greeks.

We find then, that the dove was a truly ſacred ſymbol; and ſo acknowledged in the times of the moſt pure worſhip. But the ſons of Ham perverted that, which was intended to

[35] Theophilus ad Autolyc. L. 3. p. 391.

[36] The Pſalmiſt does not wiſh for the wings of the Falcon or Eagle, but for thoſe of a dove; to waft him to a place of peace: *Oh, that I had wings like a dove: for then would I fly away, and be at reſt.* Pſalm 55. v. 6. Doves were typically offered according to the Levitical Law: *two turtles, or two young pigeons.* Leviticus, c. 12. v. 8. Æſculapius, the great Phyſician, was expoſed, when a child, and preſerved by his nurſe, who was named Τρυγων, *the dove.* Pauſan. L 8. p. 651.

be only typical; and carried their regard for it to a degree of idolatrous veneration. They inhabited the regions of Chaldea, and Babylonia, where they conſtituted the firſt kingdom upon earth: and as they preſerved the moſt early accounts of what had happened in the world, we muſt to them have recourſe for the Gentile hiſtory of the Deluge, and for the origin of thoſe rites, and myſteries, which in conſequence of it prevailed. I think, we may ſee plainly, from the accounts given by Abydenus, and Beroſus, that, before letters were introduced among the eaſtern nations, there had been delineated in ſome temple, an hieroglyphical deſcription of the creation, as well as of the deſtruction of mankind by a deluge: and it is probable, that the like repreſentations were to be found in other places. Theſe were either painted upon walls, or engraved on [37] obeliſks, and ſacred pillars. There is an account given by the prophet Ezekiel, in which we may obſerve ſome alluſions to theſe hieroglyphics, and to the idolatry, which reſulted from them. He is ſpeaking of Judah under the character of Aholibah; who, not taking warning from the ruin of her ſiſter Iſrael, was purſuing the ſame courſe of wickedneſs and idolatry. The particulars of her defection are mentioned; which ſeem to have conſiſted in an idolatrous veneration for the hieroglyphical paintings of Chaldea. [38] *And*

[37] An obeliſk in Babylon was ſaid to have been erected by Semiramis. It was 135 feet long, and 25 feet at the baſis. Diodorus Sic. L. 2. p. 100. As this was eſteemed a work of the higheſt antiquity; it probably related to the hiſtory of which I have been ſpeaking.

[38] Ezekiel. C. 23. v. 11. alſo c. 8. v. 10.

when her ſiſter Aholibah ſaw this, ſhe was more corrupt in her inordinate love, than ſhe; and in her whoredoms, than her ſiſter in her whoredoms.—[39] *For when ſhe ſaw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea:*—*as ſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them into Chaldea. And the Babylonians came to her into the bed of love; and her mind was alienated, &c.* It was a ſpiritual whoredom of which Judah was accuſed; an alienation from the true God, and an attachment to idolatry. Therefore theſe images delineated upon the walls in Chaldea muſt have been religious hieroglyphical paintings; repreſentations of the Baalim, with which Judah was ſo baſely inamoured.

From deſcriptions of this ſort, which were imperfectly underſtood, the hiſtories of Sanchoniathon, Beroſus, Abydenus, and Apollodorus are borrowed. In theſe writings we meet with an aſſemblage of inconſiſtent imagery; becauſe the emblematical deſcriptions were by length of time become obſolete; and their purport difficult to be underſtood. We may however perceive, that the Patriarch was the principal perſon in theſe hiſtories; and repreſented with two [40] heads; with which he doubtleſs looked both forward and backward, in reference to the antediluvian, and poſt-

39 Ειδεν ανδρας εζωγραφημενες επι τω τοιχω, εικονας Χαλδαιων εζωγραφημενας εν γραφιδι. LXX. Interp. ibid. See Nonnus. L. 41. p. 1074. v. 9.

40 Euſebii Chron. P. 6.

diluvian world. He is alſo deſcribed as an animal of the ſea, but endowed with reaſon; who appeared twice, and preached to the ſons of men about righteouſneſs and truth. He was alſo depicted as a fiſh: and ſometimes as half a fiſh, and half a man, of an amphibious nature. That theſe deſcriptions were taken from ancient emblems, may be proved from Beroſus: for having repreſented Oan with the head of a fiſh, and of a man, and, το μεν αλλο σωμα ιχθυος, *as to the reſt of his figure a fiſh*; he ſays at the cloſe, τηνδε εικονα αυτϑ ετι και νυν διαφυλασσεσθαι (εν Βαβυλωνι): *the repreſentation of this perſon with the parts both of a man and of a fiſh was to be ſeen in his time:* and, as he intimates, in the city of Babylon. The name of this amphibious Being is ſaid to have been Ωδακων, Odacon: which is a blunder of ſome tranſcriber for ὁ Δακων or Δαγων, the God Dagon. They aſcribed to this Deity the invention of many arts; particularly, the conſtruction of the plough, and the introduction of bread corn. Theſe were benefits, attributed alſo to Zeuth, ſtiled Ζευς αγριος, Ζευς Νομιος, Ζευς αροτριος, and likewiſe to Oſiris. [41] Primus aratra manu ſolerti fecit Oſiris. They were all the ſame Deity, who was worſhiped in Egypt under many titles, but particularly that of On. Dagon is a compound, which is made up of Dag-On; and denotes the God On in the ſemblance of דג, Dag, a [42] fiſh: and we find that the

Dag-On is Oſiris in the ſhape of a fiſh. Deus Cetus. Dagon frumenti repertor, et aratri. Sanchoniathon apud Euſeb. P. E. L. 1. c. 10. p. 36.

[41] Tibull. L. 1. Eleg. 8. v. 29.

[42] דג, Dag, et דגה, Dagah, piſcis interpretatur. Selden de Diis Syris. Syntag. 2. p. 188.

chief Deity of Gath and Aſcalon in Paleſtine, and of many cities in Syria, was worſhiped under this form; having the upper parts of a man, but below the figure of a fiſh. He was likewiſe called Said-On, and Sidon; which is a name preciſely of the ſame purport. Philo Biblius acknowledges that Dagon and Sidon were the ſame: but ſuppoſing the latter to relate to corn, he terms it Σιτων; as if it were of Grecian etymology. Herein we may ſee the futility of thoſe tranſlators, who would reduce every thing to their own language. What he renders Siton, and derives from σιτος, corn, was in the original Sidon, or Saidon: and Sanchoniathon, from whom he copied, intended to ſhew that Said-On, and [43] Dag-On were equivalent terms; and that both referred to one perſon worſhiped under the character of a fiſh: both Dag and Said ſignifying, in the language of Syria and Paleſtine, a fiſh. The true name of the ancient city Sidon was Saidon; and it is ſtill called Said: which name, as we are informed by [44] Juſtin and other

[43] צידן, Sidon, vel Saidon, a piſcatione. Bochart. Geo. Sacr. L. 4. p. 302.

Dagon was worſhiped in many places: his temple Beth-Dagon ſtood in a part of Canaan, which afterwards belonged to the tribe of Judah, and gave name to a city. Joſhua C. 15. v. 41. There was another in the tribe of Aſer. Joſhua C. 19. v. 27. See Reland.

The ſame worſhip was undoubtedly inſtituted at Bethſaida in Galilee, which ſignifies the temple of Cetus or Dagon. Matt. c. 11. v. 21.

The author of the Etymol. Magn. confounds Dagon with his temple; and ſuppoſes him to have been the God Cronus: Βηταγων, ὁ Κρονος ὑπὸ Φοινικων. Βηταγων is for Bet-Dagon, the temple of the deity.

[44] Juſtin. L. 18. c. 3.

writers, related to fiſh: though they did not know preciſely in what the reference conſiſted. The ſame Deity was ſtiled Atargatis, ſometimes contracted Dercetis and Dercetus: and worſhiped under the ſame mixed figure. Atargatis, ſtiled Dercetus, is a compound of Atar or Athar, the ſame as On and Oſiris; and of Gatus or Catus, rendered Κητος by the Ionians, a fiſh. Dagon, Sidon, Dercetus, were all names of the ſame [45] hieroglyphic; and related to the perſon, called Oanes by Beroſus and others; and alſo to the machine wherein he was preſerved. He lived both before and after the flood: and was repreſented at Babylon with two heads, αλλην κεφαλην υποκατω της τε ιχθυος κεφαλης. κ. τ. λ. In other places he was in ſome degree differently exhibited; eſpecially in Paleſtine: as we learn from Helladius Beſantinus. [46] Ανθρωπον δε οντα τα παντα ιχθυν δοξαι, διοπερ ημφιεσω κητωδη δοραν. The meaning of which is this: that though Oanes was in reality a man, yet he was typically eſteemed an animal of the ſea: and on that account they repreſented him with the ſkin and ſcales of a Cetus or fiſh.

All theſe characters were taken originally from hieroglyphics in Babylonia. They relate to the ſame hiſtory; and to one particular perſon, who had eſcaped the waters, when the earth was overflowed; and through whom arts and ſciences were ſuppoſed to have been renewed in the world. As he was a meſſenger of the Deity, and an interpreter of his will, being highly gifted with prophetic knowledge; he was

[45] Sanchoniathon apud Euſeb. P. E. L. 1. c. 10. The ſame writer ſays, απο δε τε πονητε γινεται Σιδων. Ibid. P. 38. Σιδων πονητε θυγατηρ.

[46] Apud Photium. C. 279. p. 1594.

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in conſequence of theſe properties particularly repreſented by the Dove, Iönah, as I have before ſhewn. This became a favourite hieroglyphic among the Babylonians and Chaldees. From them it was derived to other nations: and traces of it are always to be found, wherever the other emblems prevailed. In reſpect to the Babylonians, it ſeems to have been taken by them for their national Inſigne; and to have been depicted on their military ſtandard, when they went to war. They ſeem likewiſe to have been ſtiled Iönim, or the children of the Dove; and their city Iönah. Hence the prophet [47] Jeremiah, ſpeaking of the land of Iſrael being laid waſte by the Babylonians, mentions the latter by the name of יונה, Iönah: which paſſage is rendered in the Vulgate, *facta eſt terra eorum in deſolationem à facie iræ Columbæ.* In another place he foretells, that the Jews ſhould take advantage of the invaſion of Babylonia, and retire to their own land: and he puts theſe words into the mouths of the people at that ſeaſon: [48] *Ariſe and let us go again to our own people and to the land of our nativity, from the oppreſſing ſword.* But the word is here Iönah: and ſignifies *from the oppreſſion of the Dove*; the tyranny of the Iönim. It is accordingly rendered in the Vulgate, *a facie gladii Columbæ.* The like occurs in the 50th Chapter of the ſame [49] prophet: *For fear of the oppreſſing Iönah* (יונה) *they* (the nations in captivity) *ſhall turn every one to his people, and they ſhall flee every one to his own land.*

[47] Jeremiah. C. 25. v. 38.

[48] C. 46. v. 16.

[49] C. 50. v. 16. The Seventy tranſlate this paſſage in a very particular manner; απο προσωπου μαχαιρας Ἑλληνικης: as alſo C. 46. v. 16.

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In proceſs of time, when a colony of Cuthites were ſettled in Samaria, they brought with them the inſignia of their country; and ſhewed a great veneration for the Dove. Hence it was given out by the Jews, that the [50] Samaritans worſhiped a Dove; and that they had a repreſentation of it in Mount Gerizim. It was moreover ſaid, that the figure of a Dove in ſtone had been dug up in thoſe parts: and that the Samaritans in numberleſs inſtances ſhewed their attachment to the Iönah. That they were in great meaſure Cuthites is plain from the hiſtory which they give of themſelves in Joſephus. [51] Σαλμαναζαρης ὁ των Ασσυριων Βασιλευς εκ της ΧΟΥΘΙΑΣ ἡμας μετηγαγε, και Μηδιας.

In conformity to what has been ſaid before, there was a tradition that the ſtandard of Semiramis was a Dove. [52] Signum vexilli Semiramidos fuit figura Columbæ; quod vexilli ſignum imitati ſunt omnes Aſſyrii Reges. But I have ſhewn, that there was no ſuch perſon as Semiramis; nor any ſuch empire formed as is attributed to her, and Ninus. The ſtandard of Semiramis was properly the enſign of the Sema-

[50] Tempore Rabbi Meir in jugo Montis Gerizim Columbæ ſimulachrum fuiſſe inventum, &c. See Bochart. Vol. 3. c. 1. p. 6.

Samaritanus circumcidit in nomine imaginis Columbam referentis. Druſius apud Selden. de Diis Syris. Synt. 2. p. 200.

Samaritani Joſhuæ Duci Columbam adminiſtram attribuunt. Ibid.

[51] Antiq. L. xi. c. 4. p. 556. and L. ix. c. 14. p. 507.

[52] David Ganz Chronolog. L. 2. ad annum 1958. After the conqueſt of Babylon by the Aſſyrians, all the tract of country between the Tigris and Euphrates was called Aſſyria.

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rim; a title given to the Babylonians, here ſtiled Aſſyrians. It was a common miſtake of the antients to transfer to one perſon, what belonged to a people. The Dove with the olive branch was eſteemed an emblem of peace; a moſt fortunate omen. It was a token of the Deity to man; whereby the latter was aſſured of an evil being paſt, and of plenty and happineſs to come. It is well known that [53] Shama, and Sama, ſignified a ſign, or token; like Sema and Sama, σημα and σαμα of the Greeks. Ramis, and Ramas denoted ſomething high and great; and was a common title of the Deity. He was called Ram, Rama, Ramas, amongſt moſt nations in the eaſt. It occurs in the Vedam at this day; and in moſt of the [54] mythological writings, which have been tranſmitted from India. It was a title not unknown among the Greeks; and is accordingly by Heſychius interpreted *the moſt high*; Ῥαμας, ὁ Ὑψιστος Θεος. Mention is made by Euſtathius of the city Laodicea, being called of old Ramæthan; of which he gives this interpretation: [55] Ῥαμαιθας, αφ' ὑψους ὁ Θεος· Ῥαμαν γαρ εγχωριον το ὑψος· Αθαν δε ὁ Θεος. *Ramæthas ſignified God from on high: for in the language of the natives Raman was high, and Athan was the name of the Deity.* He is perfectly in the right. Raman did denote what

[53] שמה, Sama, a mark ſtanding out, raiſed up, expoſed to open view. Taylor's Hebrew Concordance. Analagous to this is Seman, סמן, ſignare: whence came the σημα, and σημαινω, of the Greeks. See Iſaiah. C. 28. v. 25.

[54] See Thevenot. P. 64. Kircher's China. p. 152. and the accounts from Daniſh Miſſionaries.

[55] In Dionyſ. Perieg. V. 915. He ſays that the name was given on account of a Shepherd, who was ſtruck with lightning, and cried out Ramaithan. Stephanus renders the name Ramanthan; and gives the ſame interpretation, Ῥαμαν γαρ το ὑψος; *Raman relates to height.*

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he mentions: and Athan was the Deity, the great fountain of light; ſtiled both Anath, and Athan, the ſame as Athana, and Athena of Greece, and Anaith of Perſis. Ram ſignifies high, and noble in many languages. It makes a part in Rameſſes, and Rameſſomenes; and in the name of the Egyptian Deity Remphan, mentioned by the apoſtle, which ſignifies the great Phanes. Rhamnuſia, the Deity of Juſtice, is a compound of Rham-Nous; and is a feminine title of that juſt man Noah, ſtiled Nus, Nous, and Nouſios.

It muſt be confeſſed that the generality of hiſtorians have repreſented Semiramis as a woman; and have deſcribed her as a great princeſs, who reigned in Babylon. But there are writers, who from their ſituation had opportunities of better intelligence: and by theſe ſhe is mentioned as a Deity. [56] Την Σεμιραμιν σεβεσι Συροι. *The Syrians*, ſays Athenagoras, *worſhip Semiramis: and adds, that ſhe was eſteemed the daughter of* [57] *Dercetus, and the ſame as the Suria Dea.* But the Suria Dea was the ſame both as Rhea, and Dercetus, called alſo [58] Atargatus; of whoſe hiſtory I have ſpoken. Hence many make Rhea, Iſis, Aſtarte, Atargatus and [59] Semiramis, one Deity: and Lucian tells us, that they were ſo eſteemed by the Syrians of [60] Hierapolis; and the ſame

[56] Athenag. Legatio. P. 307.

Semiramis Dercetis filia. Hyginis. Fab. 275.

[57] Ἡ θυγατηρ της Δερκετους Σεμιραμις εδοξε Συριᾳ θεος. Ibid. See alſo Diodorus. L. 2. p. 92. who makes her the daughter of Dercetus by Surus: but Surus was the Sun; and the Dea Suria was Dea Solaris.

[58] Strabo ſpeaking of Edeſſa ſays, Τιμωσι την Συριαν θεον, την Ατεργατιν. L. 16. p. 1085.

[59] Σεμιραμιν, και την Ρεαν καλουμενην παρα Ασσυριοις. Chron. Paſch. P. 36.

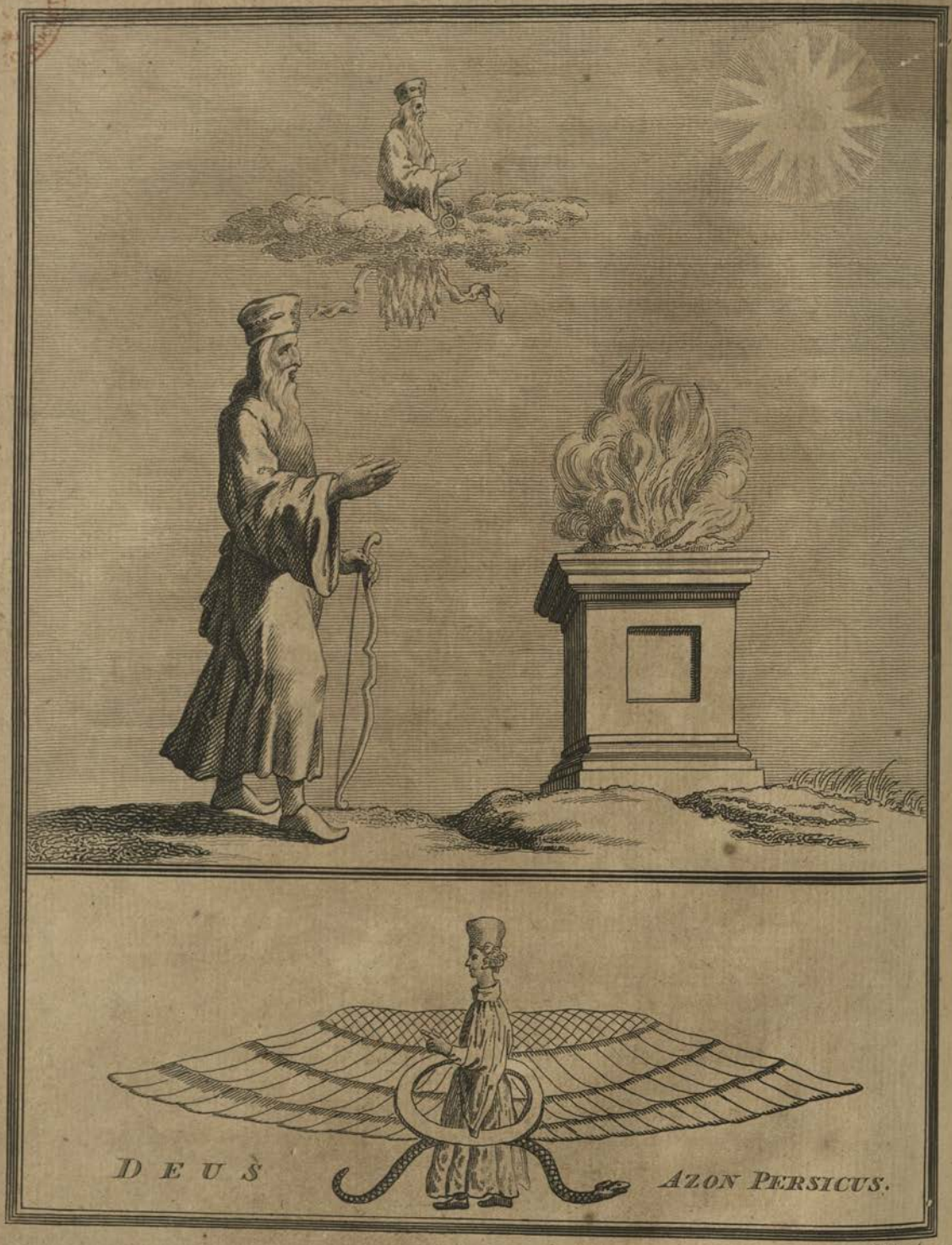
[60] Lucian: De Suriâ Deâ. V. 2. p. 885.

may be collected from other writers. They were all different ſymbols relating to the ſame object. Semiramis was ſaid to have been born at Aſcalon; becauſe Atargatus was there worſhiped under the name of Dagon: and the ſame memorials were preſerved there, as at Hierapolis, Babylon, and other Arkite places. Theſe memorials related to a hiſtory, of which the Dove was a principal type, and was therefore found, wherever the other emblems occurred. It was upon the ſame account, that ſhe was ſaid to have been changed to a Dove; becauſe they found her always depicted and worſhiped under that form. A notion likewiſe prevailed, that ſhe had an unnatural love for a horſe: which aroſe from the ancients not underſtanding their own hieroglyphics. So Europa and [61] Paſiphaë were in love with bulls; Saturn with a mare; Iſis with a fiſh: the bull, Hippa, and Cetus, being emblems of the ſame purport, and relating to the ſame hiſtory. Of theſe the Dove was particularly held in veneration, eſpecially by the Aſſyrians and Babylonians. [62] Διο και τας Ασσυριας την περιστεραν τιμαν ὡς θεαν. It was, we find, worſhiped as a Deity.

From the above, I think, it is plain that Semiramis was an emblem; and that the name was a compound of Sama-Ramas, or Ramis. And it ſignified the *divine token*, the type of Providence: and as a military enſign, (for as ſuch it was uſed) it may with ſome latitude be interpreted *the ſtandard of the moſt High*. It conſiſted of the figure of a

[61] Paſiphaë was worſhiped in Crete, and in Meſſenia. Plutarch. in Agid. p. 799.

[62] Diodor. L. 2. p. 107.



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Dove; which was probably incircled with the Iris, as thoſe two emblems were often repreſented together. All, who went under that ſtandard, or who payed any deference to that emblem, were ſtiled Semarim, and Samorim. It was a title conferred upon all who had this device for their national inſigne. One of the gates of Babylon was ſtiled the gate of [63] Semiramis; undoubtedly from having the ſacred emblem of Sama Ramis, or the Dove, engraved by way of diſtinction over it. Probably the lofty obeliſk of Semiramis, mentioned by [64] Diodorus, was named from the ſame hieroglyphic.

We find then, that the title Samarim, or Semiramis, did not relate to one perſon, but to many: and it ſeems particularly to have been uſurped by princes. The Cuthites ſettled about Cochin, and Madura, in India; and the great kings of Calicut were ſtiled the Samarim even in later times; when thoſe countries were viſited by the [65] Portugueſe and [66] Engliſh. The worſhip of the Dove prevailed in Syria about Emeſa and Hierapolis, as I have ſhewn; and there were Samarim in theſe [67] parts.

As Semiramis was nothing elſe but a divine emblem under the figure of a dove, or pigeon; we need not wonder at the etymology of her name, and the circumſtances of her hiſtory, as they are tranſmitted by the Grecian writers. [68] Σεμιραμις, περιστερα ορειος ἑλληνιστι. *Semiramis accord-*

[63] Herodotus. L. 3. c. 155. Σεμιραμιος πυλας.

[64] Diodorus Sic. L. 2. p. 100.

[65] See Alzarez Cabral; and the voyage of Vaſquez de Gama.

[66] Purchas. Vol. I. paſſim.

[67] Bochart. Geog. Sacra. P. 317.

[68] Heſychius. Diodorus ſays of the perſon, who was ſuppoſed to have named her, ονομα θεμενον—απο των περιστερων. L. 2. p. 93.

ing to Grecian interpretation is a wild pigeon. [69] Το Σεμιραμιδος τελος ες περιστερην απικετο. *The fate of Semiramis terminated in her being turned into a pigeon.* Another writer mentions to the ſame purpoſe; [70] Ενιοι δε μυθολογευντες φασιν αυτην γενεσθαι περιστεραν. I have taken notice of that curious hiſtory of the deluge, which is given by Lucian from the memorials preſerved in the city Hierapolis of Syria. The temple, whence he drew his information, was ſacred to the Sun, and Juno; and was ſo ancient, that the original could not be aſcertained. There was a [71] ſtatue of the Goddeſs of equal antiquity. Some ſaid, that it was the work of Bacchus; others of Deucalion; others again of Semiramis. It was carried twice in a year to the ſea: at which time people came from various parts of the world to aſſiſt at the ceremony. It conſiſted chiefly in bringing water from a ſalt lake; and pouring it down a chaſm in the temple, through which there was a tradition that the waters at the deluge had retired. The image of the goddeſs was richly habited; and upon her head was a golden dove. What is very remarkable, the image was by the people called Σημηϊον, Semeïon Καλεεται δε Σημηϊον και υπ' αυτων Ασσυριων. Lucian takes pains to inform us, that this was not a Grecian, but a Syriac word: a term made uſe of by the natives. He writes in the Ionic dialect: and what he ſtiles Σημηϊον, was by the people expreſſed Sema-Ion, or Sama-Ion, *the token of the Dove*; *The emblem*

[69] Lucian. De Syriâ Deâ. Vol. 2. p. 885.

[70] Diodorus. L. 2. 107.

[71] Lucian. de Syriâ Deâ. Vol. 2. p. 903. Iſis is often repreſented with two Doves upon her head.

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of Arkite Iönah. The account is very remarkable; and the whole is ſtrictly analagous to what has been ſaid above.

It is obſervable, that, according to Heſychius and other writers, by Semiramis was particularly ſignified a wild pigeon. And there is reaſon to think, that this intelligence was derived from ſome ancient tradition. It is a hiſtory as curious, as it is probable: and we may infer from it, that the dove ſent out of the Ark by Noah was of a wild ſpecies. A tame pigeon would naturally have returned upon the leaſt difficulty, and perhaps of choice; and not have afforded the information, which was wanted. A wild pigeon would not come back, but through neceſſity. Such a return plainly indicated that the earth was not yet habitable; and afforded the intelligence required.

It is ſaid of this ideal perſonage, that ſhe was expoſed among rocks; but was at laſt diſcovered, and preſerved by a ſhepherd, whoſe name was [72] Simma, Σιμμα: and that ſhe was afterwards married to one Menon. She is likewiſe ſaid to have conſtructed the [73] firſt ſhip. In this detail we may perceive the rudiments of much true hiſtory, but ſadly miſapplied. Simma the ſhepherd is a perſonage made out of Sema, and Sama, *the Divine token.* Menon is the Deus Lunus; under which type the Ark was reverenced in many regions: and as it was the firſt ſhip conſtructed, with which the hiſtory of the dove was cloſely connected, they have

[72] Ονομα Σιμμα. Diodorus. L. 2. p. 93. Cteſias mentions her being expoſed, and preſerved by pigeons. Diodorus, ibid. p. 92.

[73] Plin. L. 7. c. 56. p. 417.

given

given to Semiramis the merit of building it. Meen, Menes, Manes, Menon, were all terms, by which the Lunar God was in different countries diſtinguiſhed. This Deity was repreſented by a lunette; which did not relate to the planet in the heavens, but to the Patriarch, and to the ark: for the lunette reſembled greatly the ſacred ſhip, *ναυς αμφιπεγμεναϊς*, under which ſemblance the ark was deſcribed. It was accordingly reverenced under this type in many places; eſpecially in Meſopotamia, Syria, Armenia, and Cappadocia. One of the moſt ſuperb temples, that ever exiſted, was at Cabeira in Armenia; of which [74] Strabo gives a particular deſcription. He ſtiles it the temple of Meen: and adds, *εϛι δε και τϐτο της Σελήνης το ἱερον. This too as well as many others is a temple of the Lunar God.* He mentions temples of the like nature in Phrygia, Albania, and at Antioch in Piſidia; alſo in Antioch of Syria. He ſtiles them the temples [75] *τϐ Μηνος Αρκαιϐ*, Dei Luni Arkæi; by which is certainly meant *the Lunar Deity of the Ark.* In like manner when Euſebius, in deſcribing the people to the eaſt of Babylonia, ſpecifies [76] Ελυμαιοι, Αραβες, ΑΡΧΑΙΟΙ, Κεδρϐσιοι, Σκυθαι, Γυμνοσοφισαι; I am perſuaded, that by the Αρχαιοι, however expreſſed, we are to underſtand an Arkite nation, who were worſhipers of the Lunar God.

74 L. 12. p. 835.

75 L. 12. p. 864. See the plate, wherein is a repreſentation of the God Lunus, and the Mundane Egg; taken from a coin of the Antiocheans, preſerved by Vaillant. Numiſm. Colon. Pars. 2. p. 36. p. 42.

See alſo page 243 of this volume.

76 Chron. p. 11.

As

As Semiramis was Sema-Ramis, *the token of the moſt High*; ſo Semele, the ſuppoſed mother of Niobe, was Sema-El, and of the like purport. Her ſiſter Ino was no other than Iöna; the ſame as Venus, and reputed a goddeſs of the [77] ſea, and the nurſe of Dionuſus. The poets repreſented Ino as the daughter of Hermione and Cadmus.

Hermione et Cadmo generata parentibus Ino,
Cui conjux Athamas, Dea dicitur eſſe marina.

but Hermione is a compound of [78] Herm-Ione, and [79] ſignifies a dove: and Ino and Hermione are different names for the ſame emblem. Semele related to the ſame, though made a third perſonage. Her hiſtory, as well as that of Dionuſus, was brought from Ur in Chaldea; whence it was fabled that Dionuſus was born in fire; and that Semele was conſumed in the ſame element. It is moreover ſaid of her, that ſhe was confined in the ſhades below; but recalled to light by Dionuſus. This circumſtance is alluded to in the Orphic hymn to Semele, where ſhe is mentioned,

[80] Τιμας τευξαμενη παῤ αγαυης Περσεφονειης
Εν θνητοισι βροτοισιν κτλ.

All theſe fables have a manifeſt reference to Noah, and the Deluge; and to the ſtate of death in the ark.

I have mentioned that the ark, in which mankind were preſerved, was figured under the ſemblance of a large fiſh.

77 Ινω δε θεων ειναι των θαλασσιων. Pauſan. L. 9. p. 719.

78 Similar to Hermon, Hermonax, Hermonaſſa, Hermodorus, Hermotubius, Hermeracles, Hermochemia. It was ſometimes expreſſed with the guttural, Chermion, Chermione, and Charmione.

79 Bochart. Hierozoïcon. L. 1. c. 1.

80 Hymn. 43.

It was ſtiled Κητος, Cetus, and Gatus; and compounded Atargatis, and Atargatus: whence came Dercetus, and Dercetis of the Greeks. Macrobius makes Atargatis the mother of the [81] Gods; giving her the ſame department, as is attributed to Gaia, Rhea, and Cybele. That this emblem related to the ark, is manifeſt from its being repreſented as a ſacred receptacle, wherein the Gods were incloſed. This curious hiſtory is tranſmitted by Simplicius upon Ariſtotle; who has well nigh ruined it by his refinement. [82] Την Συριαν Αταργατην τοπον θεων καλεσι, και την Ισιν οἱ Αιγυπτιοι, ὡς πολλων θεων ιδιοτητας περιεχουσαν. *The people of the country call the Syrian Atargatis the place, or receptacle, of the Gods: and the Egyptians eſteem their* [83] *Iſis in the ſame light, as containing the identity of each Deity.* The original hiſtory was plain and literal. The machine, which was figured by the Atargatis, did really contain the perſons alluded to; all thoſe, who were ſtiled Θεοι, και Δαιμονες; thoſe reputed Gods, the Baalim of the firſt ages.

The Grecians, not knowing that their mythology aroſe from hieroglyphics, formed out of every circumſtance per-

[81] Saturnal. L. 1. c. 23.

[82] Simplicius in Ariſtot. de Auſcult. Phyſic. L. 4. p. 150.

[83] Την Ισιν υποδοχην, receptaculum. Plut. Iſ. et Oſir. p. 374.

[84] This laſt I think may be proved from Plutarch, and from Plato. Βελτιον εν οἱ τα περι τον Τυφωνα, και Οσιριν, και Ισιν ἱστορημενα, μητε Θεων παθηματα, μητε ανθρωπων, αλλα Δαιμονων μεγαλων ειναι νομιζοντες, ὡς και Πλατων. Iſis et Oſir. P. 360.

Ἑρμηνευτικον το τοιουτον ονομαζει γενος, και διακονικον, εν μεσῳ θεων και ανθρωπων, ευχας μεν και δεησεις ανθρωπων αναπεμποντας, εκειθενδε μαντεια δευρο. Ibid. P. 361. from Plato's Sympos.

ſonages.

ſonages. They ſuppoſed that Semiramis was the daughter of Dercetus; and that the latter was changed to a fiſh, as the former was to a pigeon.

[85] Et dubia eſt, de te, Babylonia, narret,
Derceti, quam versâ, ſquamis velantibus artus,
Stagna Palæſtini credunt coluiſſe figurâ:
An magis, ut, ſumptis illius filia pennis,
Extremos altis in turribus egerit annos.

Theſe notions aroſe from the feminine emblems of the ark, which were exhibited at [86] Aſcalon, Azotus, [87] Joppa; and in the cities of Syria. The repreſentation of Dercetus at Aſcalon is thus given by Diodorus: [88] Θεα, ἡν ονομαζουσιν οἱ Συροι Δερκετω,—το μεν προσωπον εχει γυναικος, το δε αλλο σωμα παν ιχθυος. *The Goddeſs, which by the Syrians is called Dercetus, has the face of a woman; but the reſt of the image is the figure of a fiſh.* He moreover ſays, that ſhe was eſteemed by her votaries the ſame as Venus, or Cupris. Lucian gives a ſimilar deſcription of her under the name of Atargatis: but repreſents her upwards as of a woman's form intirely. [89] Ἡμισεη μεν γυνη, το δε ὁκοσον επ μηρων ες αιρες ποδας ιχθυος ουρη αποτεινεται. *The upper half was a perfect figure of a woman: the lower part from the thighs downward terminated in the tail of a fiſh.* She was worſhiped by the Phigalians in Arcadia by the name

[85] Ovid. Metamorph. L. 4. v. 44.

[86] Diodorus. L. 2. p. 92.

[87] Colitur illic fabuloſa Ceto. Plin. L. 5. c. 13. Numen Joppenſium, Ceti formam præferens, qualis Dagon Azotiorum. Hoffman.

[88] Diodorus above.

[89] Lucian. de Suriâ Deâ. P. 884.

of [90] Eurunome. Her ſtatue was of great antiquity; and repreſented a woman as far as the middle, but from thence had the figure of a fiſh. She had a chain of gold, and was denominated by the natives Eurunome Diana: which Eurunome is repreſented as the moſt ancient of the female Divinities, and the wife of Ophion. From the above we may perceive that Dercetus, Eurunome, and Semiramis were emblems relating to the ſame hiſtory. As theſe were probably the moſt early, and the moſt ſacred hieroglyphics; they were the cauſe of the animals, whence they were copied, being held in great veneration. Clemens Alexandrinus takes notice of this regard being carried to a degree of the baſeſt idolatry. [91] Ουδε γε των την Φοινικην Συρων κατοικεντων (εκλησομαι), ων οι μεν τας περιστερας, οι δε τους ιχθυς, ετω σεβεσι περιττως, ως Ηλειοι τον Δια. *I cannot but take notice of the people ſtiled Syro-Phenicians: ſome of whom reverence Doves, and others of them Fiſh, with the ſame zeal as the people of Elis ſhew towards Jupiter.* Xenophon had long before taken notice of divine honours being paid in thoſe parts to fiſh, and doves; [92] ως οι Συροι Θεας ενομιζον, και αδικειν εκ ειων, εδε τας περιστερας. And the veneration paid to the latter is by Diodorus dated from the ſuppoſed change of Semiramis; and ſaid to have been univerſal in Syria: [93] ας (περιστερας) απ' εκεινων των χρονων οι κατα Συριαν ΑΠΑΝΤΕΣ διετελεσαν ως θεας τιμωντες. To this Tibullus alludes.

[90] Pauſan. L. 8. p. 684. Ευρυνομη Ωκεανις. Apollon. Rhod. L. 1. v. 503.

[91] Cohort. P. 35.

[92] Αναβασις. L. 1. p. 254.

[93] Diodorus Sic L. 2. p. 93

[94] Quid referam, ut volitet crebras intacta per urbes
Alba Palæſtino culta columba Syro?

[95] Syri piſces et columbas ex Deorum numero habent: non edunt. [96] Ορνιθων τε αυτεοισι περισερη δοκεει χρημα ἱρωτατον, και ουδε ψαυειν αυτεων δικαιευσι. The places, where this regard was ſhewn more particularly, ſeem to have been Aſcalon and Hierapolis. Philo Judæus informs us, that, as he once had occaſion to ſtop in the former, he obſerved vaſt flocks of pigeons in all the ſtreets, and about all the buildings of the city: and wondering at the reaſon he was told, [97] ὡ θεμιτον ειναι συλλαμβανειν· απειρηθαι εκ παλαιϐ τοις οικητορσι την χρησιν. The like is mentioned by Lucian of the people at Hierapolis: [98] περισερην δε μουνην ὡ σιτεονται, αλλα σφισι ἡδε ἱρη. *The pigeon is the only bird, which they never taſte: for it is held by them as particularly ſacred.*

The term Iönah is ſometimes found compounded; and expreſſed [99] Ad, or Ada Iönah, Regina, vel Regia Columba: from which title another Deity Adiona was conſtituted; and particular rites were ſuperadded. This mode of idolatry muſt have been very antient; as it is mentioned in Leviticus and Deuteronomy: and is one ſpecies of falſe worſhip, which the prophet Moſes forbad by name. According to our method of rendering the Hebrew term, it is called

94 Tibullus. L. 1. Eleg. 8. v. 17.
95 Hygin. Fab. 197.
96 Lucian. de Deâ Suriâ. P. 912.
97 Philo apud Euſeb. P. E. L. 8. c. 14. p. 398.
98 Lucian. above.
99 A D. unus, primus, Rex. Ada, prima, Regina.

[100] Idione. This Idione, or Adione, was probably the Dione, Διωνη, of the Greeks; the Deity, who was ſometimes looked upon as the mother of Venus; at other times as the Goddeſs herſelf, ſtiled Dione, and Venus Dionæa. She was ſaid to have been the mother of [1] Niobe; and, under the name of Pleione, was eſteemed the mother of the [2] Peleiades, who form the conſtellation in the heavens, ſo auſpicious to mariners. She had joint rites with Zeuth or Jupiter at Dodona; where the Dove was ſaid to have given out oracles: [3] συνναος τῳ Δι προσαπεδειχθη και ἡ Διωνη. As Venus was no other than the ancient Iönah, we ſhall find in her hiſtory numberleſs circumſtances relating to the Noachic Dove, and to the Deluge. We are told, when the waters covered the earth, that the Dove came back to Noah, having roamed

[100] The words in our Verſion are tranſlated, *And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.* Levitic. C. 20. v. 6. In another place it is ordered, that there ſhould not be found among the children of Iſrael *a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer.* Deuteronom. C. 18. v. 11. What is tranſlated *a conſulter with familiar ſpirits*, and *a wizard*, is in the original אוב, and ידעני, Ob and Idione: by which are meant the prieſts of the Serpent, and of the Dove, who affected to give out oracles. The latter were the Peleiai, Peleiades, Iönim, Columbæ of other countries; all the prieſts of Theba, or the ark. This Idione is the ſame Deity as occurs in St. Auguſtine under name of Adeona.

[1] Hyginus. F. 9. p. 32.

[2] Dione, Hermione, Pleione are all compounded of Iöne, and relate to doves.

Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, quà patet, ambit aquis.
Hinc ſata Pleïone cum cælifero Atlante
Jungitur, ut fama eſt; Pleïadaſque parit.
Ovid. Faſt. L. 5. v. 81.

[3] Strabo. L. 7. p. 506.

over

over a vaſt uninterrupted ocean; and *found no reſt for the ſole of her foot.* But upon being ſent forth a ſecond time by the Patriarch, in order to form a judgment of the ſtate of the earth, ſhe returned to the Ark [4] *in the evening*; *and lo! in her mouth was an olive-leaf pluckt off.* From hence Noah conceived his firſt hopes of the waters being aſſwaged, and the elements being reduced to order. He likewiſe began to foreſee the change about to happen in the earth: that ſeed-time and harveſt would be renewed, and the ground reſtored to its priſtine fecundity: all which God was pleaſed to inſure to him by a promiſe; and to make the Iris a token in confirmation of this aſſurance. In the hieroglyphical ſculptures and paintings where this hiſtory was repreſented, the Dove could not well be depicted otherwiſe than hovering over the face of the deep. Hence it is that Dione or Venus is ſaid to have riſen from the ſea. Hence it is alſo, that ſhe is ſaid to preſide over waters; to appeaſe the troubled ocean; and to cauſe by her preſence an univerſal calm: that to her were owing the fruits of the earth; and the flowers of the field were renewed by her influence. She was the OEnas, [5] Οινας, of the Greeks; whence came the Venus of the Latines. The addreſs of Lucretius to this Goddeſs is founded on traditions, which manifeſtly allude to the hiſtory abovementioned; and afford wonderful evidence in its favour.

[6] Æneadûm Genetrix, hominum Divûmque voluptas—

[4] Geneſis. C. 8. v. 11.

[5] Οινας, περιστερα. Heſychius. At Dodona in Chaonia, where αἱ Πελειαι εμαντευσαντο, ſhe was expreſſed Phaennis: and her chief prieſteſs was called by the ſame name. Pauſanias. L. 10. p. 828.

[6] Lucretius. L. 1. v. 1.

Quæ

Quæ mare navigerum, quæ terras frugiferentes
Concelebras; per te quoniam genus omne animantum
Concipitur, viſitque exortum lumina Solis:
Te, Dea, te fugiunt venti; te nubila cæli,
Adventumque tuum: tibi ſuaves dædala tellus
Submittit flores: tibi [7] *rident æquora ponti*;
Pacatumque nitet diffuſo lumine *cælum*.

O, Thou, from whom the Æneadæ aroſe,
Source of delight, the joy of Gods, and men,
Bright Venus; thy imperial ſway extends
O'er the wide ſeas, and all the expanded fields
Of teeming nature. By thy power of old
The various tribes, that rove the realms below,
Iſſued to life, and filled the vacant world.
O, lovely Queen of Heaven, at thy command
The whirlwinds die away, the ſtorm is ſtill.
And the big clouds diſſolve in limpid air.
To thee we owe the beauties of the field,
And Earth's rich produce. At thy mild approach
The dimpling waves put on a thouſand ſmiles;

[7] Diva non miti generata ponto. Senec. Hippol. Act. 1. v. 273.
Venus, orta mari, mare præſtat eunti. Ovid. Epiſt. 15. v. 213.
Sic te Diva potens Cypri,
Sic fratres Helenæ, lucida ſidera,
Ventorumque regat Pater, &c. Horat. Lib. 1. Od. 3. Hence ſtiled Ποντια, Επιποντια, Λιμενια, Πελαγια, Αναδυομενη: alſo Ουρανια, Genetrix, Mater Divûm, Genetillis.
Αγνωσσεις, ὁτι Κυπρις αποσπορος ἐστι Θαλασσης,
Και κρατεει ποντοιο; Muſæus. V. 249.
Ουρανια, πολυυμνε, φιλομμειδης Αφροδιτη,
Ποντογενης, γενετειρα. Orph. Hymn. 54.

The

The ſky no longer lowers: but calm, and clear,
Spreads its pure azure to the world's extreme.

In Sicily upon mount Eryx was a celebrated temple of this Goddeſs, which is taken notice of by [8] Cicero and other writers. Doves were here held as ſacred, as they were either in Paleſtine or Syria. It is remarkable, that there were two days of the year ſet apart in this place for feſtivals, called [9] Αναγωγια, and Καταγωγια: at which times Venus was ſuppoſed to depart over ſea, and after a ſeaſon to return. There were alſo ſacred Pigeons, which then took their flight from the iſland: but one of them was obſerved upon the ninth day to come back from the ſea, and to fly to the ſhrine of the Goddeſs: μιας προπεταθειστης εκ τθ πελαγθς περιστερας, και εις τον νεων προσπ]αστης. This was upon the feſtival of the Καταγωγια. Upon this day it is ſaid that there were great rejoicings. On what account can we imagine this veneration for the bird to have been kept up, and this celebrity to have been inſtituted, but for a memorial of the Dove ſent out of the ark, and of its return from the deep to Noah? The hiſtory is recorded upon the ancient coins of Eryx; which have on one ſide the head of Janus Bifrons, on the other the ſacred [10] Dove.

It is well known that the Ark reſted upon Mount Baris in Armenia, which is the Ararat of Moſes. In this country are the fountains of the Euphrates. As the Ark was an incloſure, from whence all mankind were

[8] Cicero Verr. 2. Sect. 8.

[9] Της δε Σικελιας εν Ερυκι καιρος τις εστιν, ὃν καλθσιν Αναγωγας, κ. τ. λ. Athenæus. L. 9. p. 395. Alſo Ælian. Var. Hiſt. Lib. 1. c. 15.

[10] Parutæ. Sicilia.

to

to be derived; it ſeems to have been repreſented under the ſymbol of an egg, over which was depicted a dove. Hyginus has a fable to this purpoſe; wherein we may ſee many references to the Deluge, and to the circumſtances, with which it was attended. [11] In Euphraten flumen de cælo Ovum mirâ magnitudine cecidiſſe dicitur, quod *piſces* ad ripam evolverunt: ſuper quod Columbæ conſederunt, et excalefactam excluſiſſe Venerem, quæ poſtea Dea Syria eſt adpellata: et juſtitiâ et probitate cum cæteros exſuperâſſet, ab Jove optione datâ, piſces in aſtrorum numerum relati ſunt. Et ob id Syri [12] piſces et columbas ex Deorum numero habent: non edunt. In theſe tranſcripts we may ſee many ſcattered fragments of ancient theology: the whole of which have been borrowed from ſome hieroglyphical deſcription: but taken in later times, when the ſymbols were not underſtood; and the clue which ſhould have led to an explanation, no longer known. By the help of the Moſaïc hiſtory, together with what has preceded, we may, I think, perceive plainly, to what theſe fables allude. The egg with a Dove over it was doubtleſs an emblem of the Ark; whence proceeded that benign perſon, the preacher of righteouſneſs: who brought mankind to a more mild kind of life: who reconciled his children to humanity, which had been little practiſed in the antediluvian world, where only ferocity and violence had prevailed. A like hiſtory, which may ſerve ſtill farther to explain the foregoing, is

[11] Hyginus Fab. 197. p. 327. The Egyptians repreſented their chief Deity Cneph with an egg proceeding from his mouth. Porphyr. apud Euſeb. Pr. Evang. L. 3. p. 115.

[12] Of ſacred fiſhes ſee Athenæus. L. 8. p. 346.

given

is given by [13] Lucius Ampelius in his treatiſe to Macrinus. Dicitur et Euphratis fluvio Ovum piſcis Columbam aſſediſſe dies plurimos, et excluſiſſe Deam benignam et miſericordem hominibus ad vitam bonam.

The fable of the Mundane Egg, and of Typhon, is, I imagine, of the ſame original and purport: for Typhon ſignified a Deluge. The overflowing of the Nile was called by the Egyptians Typhon. When Venus was ſaid to have taken the form of a *fiſh*; it was in order to fly from Typhon, whom ſhe is ſuppoſed to have eſcaped, by plunging into the waters of Babylonia.

[14] Scilicet in piſcem ſeſe Cytherea novavit,
Quum Babyloniacas ſubmerſa profugit in undas,
Anguipedem alatis humeris Typhona furentem.

Ovid takes notice of the ſame.

[15] Terribilem quondam fugiens Typhona Dione,
Tunc cum pro Cœlo Jupiter arma tulit,
Venit ad Euphraten, comitata Cupidine parvo;
Inque Palæſtinæ margine ſedit aquæ.

. . . . . .

. . . . . .

Nec mora, proſiluit: piſces ſubiere gemelli:
Pro quo nunc dignum ſidera munus habent.
Inde nefas ducunt genus hoc imponere menſis,
Ne violent timidi piſcibus ora, Syri.

We find from theſe repeated evidences, that the hiſtory of

[13] Lucius Ampel. in Libro ad Macrinum. See Bayer's Additamenta to Selden de Diis Syris. P. 303.

[14] Manilii Aſtronom. L. 4. v. 572.

[15] Ovidii Faſt. L. 2. v. 461.

this great event came to Greece in great meaſure from Syria and the Euphrates.* It was derived from that part of the world, which was neareſt to the place of deſcent, and to the ſcene of thoſe occurrences, which were ſubſequent to the Deluge. It is on this account, that the mundane egg and the hiſtory of Typhon are referred to the Euphrates, and the regions of Aram. Typhon is one of thoſe whoſe character has been greatly confounded. This has ariſen from two different perſonages being included under one name; who undoubtedly were diſtinguiſhed in the language of Egypt. Typhon was a compound of Tuph, or Tupha-On; and ſignified a high altar of the Deity. There were ſeveral ſuch in Egypt; upon which they offered human ſacrifices: and thoſe cities, which had theſe altars, were ſtiled Typhonian. But there was another Typhon, who was very different from the former, however by miſtake blended with that character. By this was ſignified a mighty whirlwind, and inundation: and it oftentimes denoted the ocean; and particularly the ocean in a ferment. For as Plutarch obſerves, by Typhon was underſtood any thing [16] violent, and unruly. It was a derivative from Tuph like the former name: which Tuph ſeems here to have been the ſame as the [17] Suph of the Hebrews.

[16] Τυφωι—φραζει μεν το καταδυναστευον, και καταβιαζομενον. Iſis et Oſiris. P. 371. Φασι περι Τυφωνος, ὡς παντα πραγματα ταραξας ενεπλησε κακων την γην ὁμου τε πασαν, και θαλασσαν. Ibid. P. 361.

[17] The letters S and T are often convertible. Among the ſame people we meet with Θαλαττα, and Θαλασσα; τετταρες, and τεσσαρες; φαττα, and φασσα; μελιττα, μελισσα.

By this they denoted a whirlwind: but among the Egyptians it was taken in a greater latitude, and ſignified any thing boiſterous, and particularly the ſea. Plutarch ſpeaks of it as denoting the ſea; and ſays likewiſe, that the ſalt of the ſea was called the foam of Typhon. [18] Τυφωνα δε την θαλασσαν.—τον ἁλα, Τυφωνος αφρον. It ſignified alſo a whirlwind; as we learn from Euripides, who expreſſes it Tuphos.

[19] Αταλαντης γονος
Τυφως πυλαισιν ὡς τις εμπεσων.

The like is to be found in Heſychius. Τυφων, ανεμος μεγας: *By Typhon is meant a violent wind.* The hiſtory of Typhon was taken from hieroglyphical deſcriptions. In theſe the dove, Oinas, was repreſented as hovering over the mundane egg, which was expoſed to the fury of Typhon. For an egg, containing in it the elements of life, was thought no improper emblem of the Ark, in which were preſerved the rudiments of the future world. Hence in the Dionuſiaca, and in other myſteries, one part of the nocturnal ceremony conſiſted in the [20] conſecration of an egg. By this, as we are informed by Porphyry, was ſignified the world. [21] Ἑρμηνευειν δε το ωον τον κοσμον. This world was Noah, and his family; even all mankind, incloſed and preſerved in the Ark. The

[18] Iſis et Oſiris. P. 363.

[19] Phæniſſæ. V. 1170.

[20] Plutarch, Sympoſ. L. 2. Quæſt. 3. p. 636. The ſame prevailed among the Romans at the rites of Ceres.

[21] Apud Euſeb. P. E. L. 3. v. 115.

Orphic egg, mentioned by [22] Proclus, was undoubtedly of the ſame purport. It ſeems to have been a favourite ſymbol, and very ancient: and we find it adopted among many nations. It was ſaid by the Perſians of Oromaſdes, that he formed mankind, and incloſed them in an [23] egg. And the Syrians uſed to ſpeak of their anceſtors, the Gods, as proceeding from ſuch an incloſure. [24] Titanes, et Bocores Mauri, et ovorum progenies, Dii Syri. Helladius Beſantinous takes notice of one Oan, who was repreſented by many writers as a juſt man; and who lived at the renewal of time: and he ſays, that this primitive perſon was ſuppoſed to have proceeded from this original egg; [25] Οἱ δε αυτον εκ τȣ ΠΡΩΤΟΓΟΝΟΥ πεφηνεναι λεγȣσιν ΩΟΥ. This very perſon was by others ſtiled πρωτογονος, or the firſtborn of the world; and ſometimes in the feminine πρωτογενεια. And as he had enjoyed two different ſtates, he was repreſented as twofold in his form and character. He is accordingly addreſſed as ſuch in the Orphic mythology.

[26] Πρωτογονον καλεω διφυη, μεγαν, αιθεροπλαγκτον,
Ωογενη, χρυσεαισιν αγαλλομενον πτερυγεσσιν.

This author afterwards explains whom he means under this title, by calling him, [27] γενεσιν Μακαρων, θνητων τ' ανθρωπων.

[22] Το Ορφικον ωον, και το Πλατωνος ον. See Voſſ. de Idol. V. 1. p. 34. and Macrob. Sat. L. 7. c. 16.

[23] See Voſſius de Idol. Vol. 1. p. 33. Alſo Plutarch. Iſis et Oſiris. P. 370. who ſpeaks of Arimanius and the mundane egg.

[24] Arnobius. L. 1. p. 20.

[25] Apud Photium. P. 1594.

[26] Orphic Hymn. 5.

[27] Ibid. V. 3.

We

We find that this firſtborn of the world, whom they repreſented under two ſhapes and characters, and who ſprung from the mundane egg, was the perſon from whom the mortals and immortals were derived. He was the ſame as Dionuſus, whom they ſtiled [28] πατερ παντα, πατερ αιης: alſo

[29] Πρωτογονον διφυη, τριγονον, Βακχειον Ανακτα,
Αγριον, αῤῥητον, κρυφιον, δικερωτα, διμορφον.

All theſe terms relate to emblems very eaſy to be explained; and to a perſon, as plainly to be [30] diſtinguiſhed.

In reſpect to Typhon, it muſt be confeſſed that the hiſtory given of him is attended with ſome obſcurity. The Grecians have comprehended ſeveral characters under one term, which the Egyptians undoubtedly diſtinguiſhed. The term was uſed for a title, as well as a name: and ſeveral of thoſe perſonages, which had a relation to the Deluge, were ſtiled Typhonian, or Diluvian. All theſe the Grecians have included under one and the ſame name, Typhon. The real Deity, by whom the Deluge was brought upon the earth, had the appellation of Typhonian; by which was meant [31] Diluvii Deus. It is well known that the Ark was conſtructed by a divine commiſſion: in which, when it was compleated, God incloſed the Patriarch and his family. Hence it is ſaid, that Typhon made an Ark of curious

[28] Orphic Fragment. 7. V. 27.

[29] Orphic. Hymn. 29. upon Dionuſus the firſtborn.

[30] See Orphic. Hymn. 49. Λυσιθ Ληναιε, ſive Liberi Præliganei.

[31] Plutarch owns that the Egyptians in ſome inſtances eſteemed Typhon to be no other than Helius the chief Deity: and they were in the right, though he will not allow it. Των δε Τυφωνα ποιουντων τον Ηλιον ουδε ακουειν αξιον. Iſis et Oſiris. P. 372.

work-

workmanſhip, that he might diſpoſe of the body of Oſiris. Into this Oſiris entered, and was ſhut up by Typhon. [32] Τȣδε Οσιριδος εκμητρησαμενον λαθρα το σωμα (τον Τυφωνα) και κατασκευασαντα προς το μεγεθος ΛΑΡΝΑΚΑ καλην, και κεκοσμημενην—Εμβαντα τον Οσιριν κατακλιθηναι. All this relates to the Typhonian Deity, who incloſed Noah together with his family within the limits of an Ark. The Patriarch alſo, who was thus intereſted in the event, had the title of Typhonian. I have ſhewn, that the Ark by the mythologiſts was ſpoken of as the mother of mankind. The ſtay in the ark was eſteemed a ſtate of [33] death, and of regeneration. The paſſage to life was through the door of the Ark, which was formed in its ſide. Through this the Patriarch made his deſcent: and at this point was the commencement of time. This hiſtory is obſcurely alluded to in the account of Typhon: of whom it is ſaid, that, without any regard to time or place, he forced a paſſage; and burſt into light obliquely through the [34] ſide of his mother: This return to light was deſcribed as a revival from the grave: and Plutarch accordingly mentions, Τον Οσιριν εξ αιδȣ παραγενομενον, *the return of Oſiris from Hades*, after he had been incloſed for a long ſeaſon εν λαρναι, *in an Ark*,

[32] Plutarch. Iſis et Oſiris. P. 356. It is ſaid of Hercules, that he was ſlain by Typhon, and came afterwards to life. Eudoxus apud Athenæum. L. 9. p. 392.

[33] Iſis et Oſiris. P. 358.

[34] Μη καιρῳ, μηδε κατα χωραν, αλλ' αναῤῥηξαντα πλαγιᾳ δια της πλευρας εξαλλεσθαι. Iſis et Oſiris. P. 355. Typhon by many was eſteemed the ſame as Priapus; who was Protogonus, and Phanes. Diodorus. L. 4. p. 214. the ſame alſo as Dionuſus.

and

and in a ſtate of death. This renewal of life was by the Egyptians eſteemed a ſecond ſtate of childhood. They accordingly in their hieroglyphics deſcribed him as a boy; whom they placed upon the lotos, or water-lilly, and called Orus. He was the ſuppoſed ſon of Iſis: but it has been ſhewn that Iſis, Rhea, Atargatis, were all emblems of the Ark [35] that *receptacle*, which was ſtiled the mother of mankind. Orus is repreſented as undergoing from the Titans all that Oſiris ſuffered from Typhon: and the hiſtory at bottom is the ſame. Hence it is ſaid of Iſis, that ſhe had the power of making people immortal: and that, when ſhe found her ſon Orus in the midſt of the [36] waters dead through the malice of the Titans, ſhe not only gave him a renewal of life, but alſo conferred upon him immortality.

The ſame mythology, and the ſame hieroglyphics were carried as far as China and Japan; where they are to be found at this day. The Indians have a perſon whom they greatly reverence, and eſteem a Deity; and whom they call Buto, and Budo. This is the ſame name as Boutus of Egypt, Battus of Cyrene, and Bœotus of Greece. The account given of him is ſimilar to that of Typhon: for it is ſaid, that he did not come to life the uſual way; but made himſelf a paſſage through the ſide of his mother: which mother is repreſented as a virgin. [37] Bragmani ſectæ ſuæ

[35] Την Ισιν ὑποδοχην. Iſis et Oſiris. P. 374.

[36] Ἑυρειν δ' αυτην και το της αθανασιας φαρμακον, δι' ὡ τον υἱον Ωρον ὑπο των Τιτανων επιβεβλευθεντα, και ΝΕΚΡΟΝ ἑυρεθεντα ΚΑΘ' ΥΔΑΤΟΣ, μη μονον αναζησαι δουσαν την ψυχην αλλα και της αθανασιας ποιησαι μεταλαβειν. Diodor. Sic. L. 1. p. 22.

[37] Retramnus de Nativitate Chriſti. C. 3.

auctorem

auctorem Buddam per latus virginis narrant exortum. This hiſtory, though now current among the Indians, is of great antiquity; as we may learn from the account given of this perſonage by Clemens Alexandrinus. [38] Εισι δε των Ινδων, οἱ τοις Βεττα πειθομενοι παραγγελμασιν, ὁν δι' ὑπερβολην σεμνοτητος ὡς Θεον τετιμηκασι. *There is a caſt of Indians, who are diſciples of Boutas. This perſon upon account of his extraordinary ſanctity they look up to as a God.* The name Boutas, Battus, and Bœotus, though apparently conferred upon the Patriarch, yet originally related to the machine, in which he was preſerved. Of this ſome traces may be found among the Greeks. One of the Amonian names for the Ark were Aren, and Arene: and Bœotus is ſaid by [39] Diodorus Siculus to have been the ſon of Neptune and Arne, which is a contraction of Arene, the ark. The chief city Boutus in Egypt, where was the floating temple, ſignified properly the city of the float, or Ark. The Bœotians, who in the Dionuſiaca ſo particularly commemorated the Ark, were ſuppoſed to be deſcended from an imaginary perſonage Bœotus: and from him likewiſe their country was thought to have received its name. But Bœotus was merely a variation of Boutus, and Butus, the Ark; which in ancient times was indifferently ſtiled Theba, Argus, Aren, Butus, and Bœotus. The term Cibotus is a compound of the ſame purport; and ſignifies both the temple of the Ark, and alſo a place for ſhip-

[38] Strom. L. 1. p. 359. See alſo Hieronym. contra Jovian. L. 1. c. 26. He is at this day by ſome nations called Butzan, and eſteemed contemporary with Viſhnou. Kircher. China illuſtrata. But-Zan is Zeus Bœotius: Deus Arkitis.

[39] Diod. L. 4. p. 269.

ping.

ping. Strabo ſpeaks of a city Cibotus in Egypt; which he repreſents as a [40] dock, where were all conveniences for ſhips to be built and repaired. There was a city Boutus upon the Sebennytic mouth of the [41] Nile: but the temple of Boutus was high in upper Egypt, near the floating iſland [42] Chemmis. This iſland was probably a large Ark, or float: and the temple of Boutus was in it, from whence the oppoſite city had its name. It ſeems to have been a beautiful place, and of an uncommon conſtruction. There were in it ſeveral altars erected to [43] Oſiris; together with a ſtately temple, and groves of [44] palm-trees: and this upon a deep, and ſpacious lake. From hence we may form a judgment of the purport of this ſacred machine, which was undoubtedly a memorial of the firſt ſhip: and deſigned alſo for a repoſitory, where the Arkite rites and hiſtory were preſerved. It is remarkable, that Danaus was ſuppoſed from this iſland to have come to [45] Greece; and to have brought with him the Amphiprumnon, or ſacred model of the Ark, which he lodged in the acropolis of Argos, called Lariſſa. The hiſtory, which the Egyptians gave of the iſland Boutus, was, that when Typhon raged, and would have killed Oſiris, the latter was by Iſis here [46] concealed: and thus eſcaped the

[40] Ἑξῆς δ' Ευνοστὸς λιμὴν μετὰ τὸ Ἑπταστάδιον· καὶ ὑπὲρ τούτου ὄρυκτος, ὃν καὶ Κίβωτον καλέσιν, ἔχων καὶ αὐτὸς νεώρια. L. 17. p. 1145.

[41] Herod. L. 2. c. 155.

[42] Ibid. L. 2. c. 156.

[43] In quodam lacu Chemmis Inſula, lucos, ſylvaſque et Apollinis grande ſuſtinens templum, natat, et, quocunque venti agunt, impellitur. Pompon. Mela. L. 1. c. ix. p. 55.

[44] Herod. L. 2. c. 56. He ſpeaks of it as not floating when he ſaw it.

[45] Herod. L. 2. c. 91.

[46] Herod. L. 2. c. 156.

fury of his enemy. Plutarch [47] mentions, that it was Orus, who was here ſecreted, and nurſed by Latona. But Latona was Iſis: and by Orus we are to underſtand [48] Oſiris in his ſecond ſtate: ſo that the hiſtory is the ſame. Some vary this hiſtory ſtill farther, and call the Deity at Boutus and Chemmis [49] Perſeus, whom the Grecians made the ſon of Danaë. But Perſeus was no other than Oſiris, ſtiled alſo Helius: and he was eſteemed by the people of Chemmis as the [50] chief Deity of the place. As the confinement during the Deluge was eſteemed an interval of death, the Ark from thence was repreſented as a bier, or coffin: and Boutus had the ſame ſignification. Hence places of ſepulture among the Egyptians had the name of [51] Boutoi. But this was only in a ſecondary ſenſe, being derived from ſome refinements in hiſtory. The term related originally to the Ark, and ſignified a floating machine. From thence the perſon preſerved had the name of Boutus, Butus, and [52] Bœotus.

[47] Ωρον εν Βατῳ τρεφομενον. Iſis et Oſiris. P. 357. Ωρον, ὃν εν τοις ελεσι, τοις περι Βατον ὑπο Λητης τραφηναι λεγεσιν. Ibid. P. 366.

[48] Orus was Apollo, or the Sun. They eſteemed Oſiris the ſame. Oſirin Ægyptii Solem eſſe aſſerunt. Macrob. Sat. L. 1. c. 21. Ἡλιον Οσιριν. Diodor. L. 1. p. 10. The ſame is ſaid of Perſeus. Περσευς γαρ ὁ Ἡλιος. Schol. in Lycoph. V. 17. p. 4. Περσευς ὁ Ἡλιος ἐστιν. Ibid.

[49] Herod. L. 2. c. 91.

[50] Ibid.

[51] Βουτοι, τοποι παρ' Αιγυπτιοις, εις ους οἱ τελευτωντες τιθενται. Heſych. The repoſitory of Oſiris ſtiled σορος. Plut. Iſis et Oſiris. P. 362.

[52] Euſtathius upon Dionyſius ſuppoſes Arne to have been the mother of Bœotus. Βοιωτῳ μητηρ Αρνη. V. 426.

Epiphanius mentions Jadal-Baoth, in which a ſacred perſon, named Nun, was born in the form of a ſerpent. See Lilius Gyraldus. Syntag. 1. p. 72. alſo Origin contra Celſum. L. 6. p. 294.

All

All the myſteries of the Gentile world ſeem to have been memorials of the Deluge; and of the events, which immediately ſucceeded. They conſiſted for the moſt part of a melancholy proceſs: and were celebrated by night with [53] torches in commemoration of the ſtate of darkneſs, in which the Patriarch and his family had been involved. The firſt thing at theſe awful meetings was to offer an oath of ſecrecy to all, who were to be initiated: after which they proceeded to the ceremonies. Theſe began with a deſcription of Chaos: by which was ſignified ſome memorial of the Deluge. Chaos was certainly the ſame as Βυθος, the great abyſs. *Who*, ſays [54] Epiphanius, *is ſo ignorant, as not to know, that Chaos, and Buthos, the abyſs, are of the ſame purport?* Of the rites abovementioned we have an account in the Orphic Argonautica.

[55] Μετα δ' ὁρκια Μυϛαις,
Αρχαιθ μεν πρωτα χαθς αμεγαρτον αναγκην,
Και Κρονον, ὁς ελοχευσεν απειρεσιοισιν ὑφ' ὁλκοις
Αιθερα, και διφυη περιωπεα κυδρον Ερωτα.

After the oath had been tendered to the Muſtæ, we commemorated the ſad neceſſity, by which the earth was reduced to its chaotic ſtate. We then celebrated Cronus, through whom the world after a term of darkneſs enjoyed again αιθερα, *a pure ſerene ſky: through whom alſo was produced Eros, that twofold, conſpicuous, and beautiful Being.* The poet adds

53 Ὁμολογει—νυξ τελεια τοις λεγομενοις Οσιριδος διασπασμοις, και ταις αναβιωσεσι, και παλιγγενεσιαις. Plutarch Iſis et Oſiris. P. 364.

54 Χαος δε και Βυθος τινι εκ αν σαφες ειη ὡς το ὁμωνυμον κεκτηται. Vol. 1. p. 164.

55 Orphic Argonaut. V. 11.

afterwards, that Eros had the name of Phanes, becauſe he was the [56] firſt remarkable object, that appeared to the eye of man, in conſequence of this great event.

Noah is ſpoken of as a man of juſtice: and this part of his character is continually alluded to by the mythologiſts, whenever they treat of his hiſtory. The author of the poem above, among many ſacred rites, to which he had been witneſs, mentions the orgies of juſtice, or the juſt perſon; and thoſe of Arkite Athene, which were celebrated by night:

[57] Ὀργια Πραξιδικης και Αρειυης νυκτος Αθηνης.

Some would alter the term αρειυης, as being [58] unintelligible: but there is no reaſon for any amendment. By Αρειυη Αθηνη was meant Arkite Providence; in other words Divine wiſdom, by which the world was preſerved.

In theſe myſteries, after the people had for a long time bewailed the loſs of a particular perſon, he was at laſt ſuppoſed to be reſtored to life. Upon this the prieſt uſed to addreſs the aſſembly in thoſe memorable terms, which I have before mentioned [59] *Comfort yourſelves, all ye, who have been partakers of the myſteries of the Deity thus preſerved: for we ſhall now enjoy ſome reſpite from our labours.* To theſe were added the following remarkable

[56] — πρωτος γαρ εφανθη. Ibid. V. 16.

[57] Orphic Argonaut. V. 31.

[58] Quid ſit Αρειυη non capio. Eſchenback. Αρειυη, Areine is from Aren the Ark: and I imagine, that the terms ὁλκος απειρεσιος, mentioned by the poet in the plural, related to the ſame machine.

[59] Jul. Firmicus. P. 45.

words:

words: [60] *I have eſcaped a ſad calamity; and my lot is greatly mended.* At ſuch times there ſeems to have been an invocation made by the people to the Dove, Ionah; which was probably introduced to their view: [61] Ἰω Μακαιρα, Λαμπαδηφορος: *Hail to the Dove, the reſtorer of light!* The principal rites in Egypt were confeſſedly for a perſon loſt, and conſigned for a time to darkneſs; who was at laſt found. This perſon I have mentioned to have been deſcribed under the character of Oſiris: [62] Οσιρις—ὃ κατ' ετος γινονται τελεται, ὡς απολλυμενϑ, και ἑυρισκομενϑ. Hence thoſe exclamations at the feaſt of Iſis; [63] Ἑυρηκαμεν· Συγχαιρομεν.

I have taken notice, that the Ark was repreſented under the figure of a ſhip, ſtiled αμφιπρυμναϊς, *whoſe extremities were alike.* It was a kind of creſcent, ſuch as is exhibited by the new moon; which in conſequence of it was made a type of the Ark. Hence, in the mythology of the Ark, and the Iönah, there is continually ſome reference to the moon; the former from its figure being ſtiled Μην, Meen. Hence likewiſe it is, that the moon by the Egyptians was eſteemed the mother of all beings: μητερα Σεληνην τϑ κοσμϑ καλϑσι. For the Moon and the Ark were ſynonymous terms. Analogous to the above we are informed by Plutarch, that the chief concern of the Egyptians was ſhewn at *the diſappearing of Oſiris* abovementioned, κατ' αφανισμον Οσι-

[60] Demoſthen. περι στεφ. P. 568.

[61] There was an inſcription of this purport at Argos: which inſcription was engraved in the temple of Io, the ſame as Ionah. Chron. Paſch. P. 41. Ιω γαρ ἡ Σελημη. Euſtath. in Dionyſ. V. 95.

[62] Theophilus ad Autol. L. 1. p. 343.

[63] Athenagor. Legatio. P. 299.

ριδος, which they ſtiled the interment of the Deity. At this ſeaſon they conſtructed by way of memorial a remarkable machine, called λαρναξ μηνοειδη, *an Ark in the ſhape of a creſcent or new moon.* In this the image of Oſiris was for a time concealed: [64] το δε ξυλον εν ταις λεγομεναις Οσιριδος ταφαις τεμνοντες κατασκευαζουσι ΛΑΡΝΑΚΑ ΜΗΝΟΕΙΔΗ.

After Oſiris had been reputed for ſome time loſt, it was a cuſtom among the Egyptians to go ſoon after in queſt of him: and the proceſs as deſcribed in [65] Plutarch was very remarkable. *Upon the nineteenth of the month* (that is, two days after the καθειρξις Οσιριδος) *the Egyptians go down at night to the ſea: at which time the prieſts, and ſupporters* (the Pateræ) *carry the ſacred vehicle. In this is a golden veſſel in the form of a ſhip, or boat; into which they take and pour ſome of the river water. Upon this being performed, a ſhout of joy is raiſed; and Oſiris is ſuppoſed to be found.* This, I imagine, was the ſeaſon, when thoſe particular words were uſed, ευρηκαμεν, συγχαιρομεν; which the Grecians in their myſteries copied. The author proceeds to inform us, that *upon this recovery of Oſiris,* [66] *the prieſts brought a ſample of the moſt fruitful kind of earth, and put it into the water which was in the ſacred Scyphus. To this they added the richeſt gums and ſpices; and the whole was moulded up into the form of a veſſel, ſimilar to a Lunette.* What is alluded to in this ceremony, I think, wants little explanation.

It has been obſerved that the myſteries of the Egyptians

64 Plutarch. Iſis et Oſiris. Vol. 1. p. 368.

65 Iſis et Oſiris. P. 366.

66 A απλαττουσι μινοειδες αγαλματιον. Ibid.

were

were for the moſt part a melancholy proceſs. The like cuſtoms prevailed in Syria, and Canaan. Jerome calls the ſymbolical Deity Dagon, [67] piſcem mœroris. And Heſychius mentions, that the name of Bacchus was among the Phenicians a ſynonimous term for [68] mourning. Venus Architis, whoſe temple I have mentioned to have ſtood upon Mount Libanus, was repreſented in an attitude the moſt ſad and gloomy. Macrobius is very particular in his deſcription of her ſtatue. [69] Simulacrum hujus Deæ (Veneris Architis) in monte Libano figitur, capite obnupto, ſpecie triſti, faciem manu lævâ intra amictum ſuſtinens. Lacrymæ viſione conſpicientium manare creduntur. This is not unlike the ſtory of Niobe, who was reported after the loſs of her children to have retired to Mount Sipylus; where her image in the rock was ſuppoſed to run down with tears. At Tegea in Arcadia there was a ſtatue of the [70] Goddeſs Ilithya, the ſame as Iſis; the ſame alſo as Juno Lucina of the Latins; which ſeems to have had a reference to the hiſtory above. She was ſtiled Ειλειθυια επι γονασιν, Lucina Ingenicula, being repreſented in a ſupplicating poſture upon her knees. She was the Goddeſs of the birth; and ſeemed an emblem of nature, pleading for her offspring, who were to be deſtroyed. The hiſtory, which the Tegeatæ gave, was unſatisfactory.

67 Selden de Diis Syris. Synt. 2. p. 203.

68 Βακχον, κλαυθμον Φοινικες.

69 Macrob. Sat. L. 1. c. 21.

70 Pauſan. L. 8. p. 698. Selden would alter Venus Architis to Atargatis; but without authority, or reaſon. The ark was by many people ſtiled Arcas, and Arca: and cities were denominated from it. There was a city Arca in Mount Libanus; undoubtedly the ſame, from which Venus Architis had her name. See Joſephus de Bello Jud. L. 7. c. 24. and Ant. Jud. L. 5. c. 1.

The principal circumſtances were, that Halius had promiſed his daughter to Nauplius; but had given private orders to the perſons, who conducted her, that ſhe ſhould be drowned in the ſea. They had other traditions, but very imperfect. Hard by was an altar of earth.

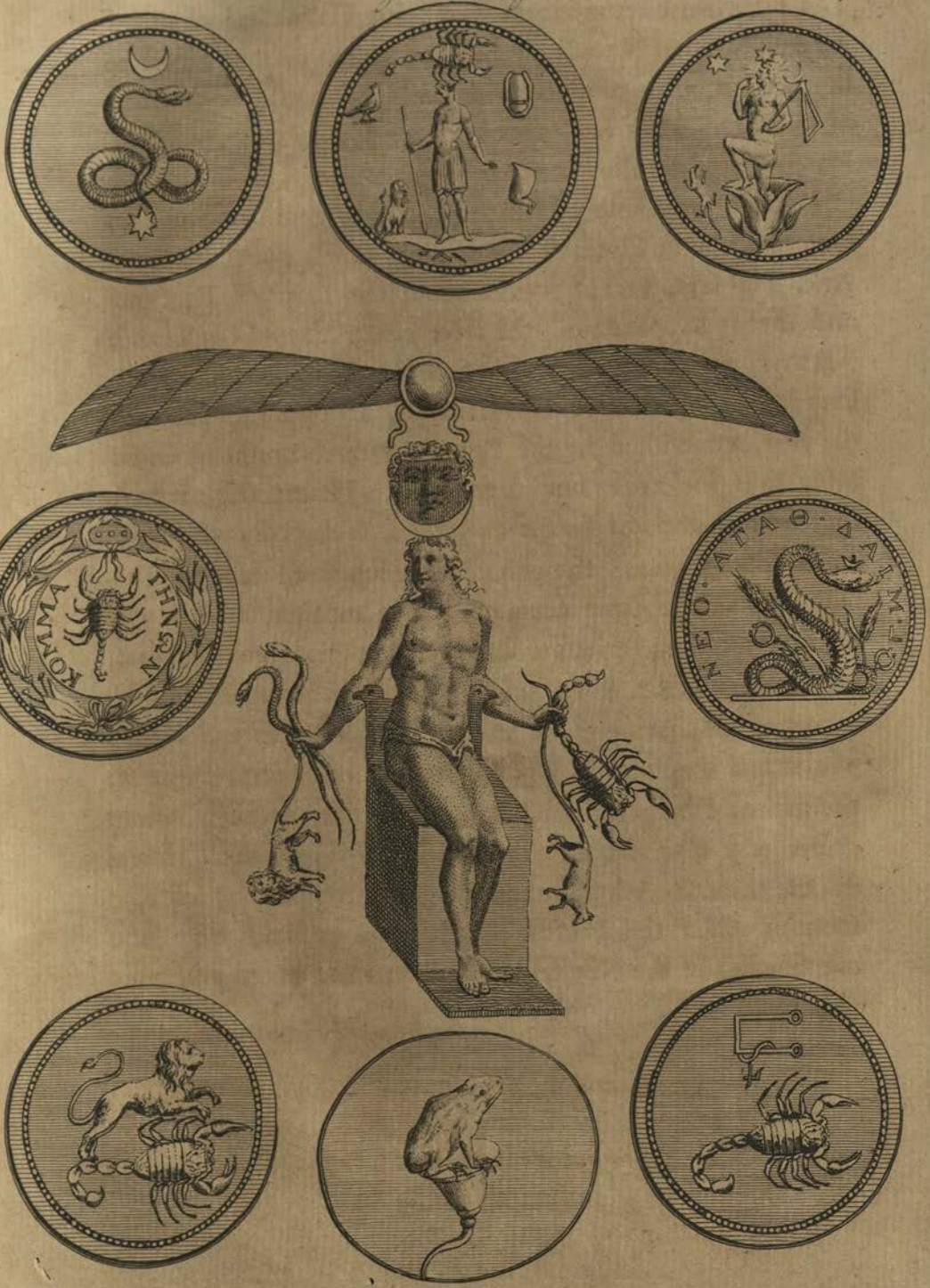
I cannot conclude without introducing again that memorable paſſage in Plutarch concerning Oſiris going into his Ark. He ſays, that it was to avoid the fury of Typhon: and that it happened on the ſeventeenth day of the month [71] Athyr, when the ſun was in Scorpio. Now it is to be obſerved, that there were two feſtivals, at oppoſite parts of the year, eſtabliſhed by the Egyptians on account of Oſiris being thus incloſed: one in the month Phamenoth, which they termed εμβασιν Οσιριδος εις την Σεληνην, *the entrance of Oſiris into the moon:* the other, of which I am here ſpeaking, was on the ſame account, but in autumn. This was the ceremony, ἡ λεγομενη καθειρξις εις την σορον Οσιριδος, *the incloſing and faſtening of Oſiris in his tomb or ark*, in memory of his having been in his life time thus concealed: which ark they termed Σεληνη, and other nations [72] Minoa, the moon. Plutarch deſcribes the ſeaſon very preciſely, when Oſiris was ſuppoſed to have been thus confined. It was in the month Athyr, upon the ſeventeenth day of that month; when the Eteſian winds were paſſed; when the overflowing of the Nile had ceaſed, and the country became

[71] Ταυτα δε πραχθηναι λεγεσιν ἑβδομῃ επι δεκαμηνος Αθυρ, εν ᾧ τον Σκορπιον ὁ ἡλιος διεξεισιν. Plutarch. Iſis et Oſiris. p. 356.

[72] See before the account of Μην Σεληνη.

dry:

HIEROGLYPHICA SACRA ex Gorlæo, Seguino, et Kirchero desumpta.



Basire Sc.

dry [73] μηκυνομενης δε νυκτος αυξεται το σκοτος, at the time of year when *the nights grow long, and the days are upon the decline*, darkneſs now encreaſing. It was in ſhort *upon the ſeventeenth day of the ſecond* [74] *month after the autumnal equinox*, εν ῳ τον Σκορπιον ὁ Ἡλιος διεξειτιν: *when the ſun paſſes through Scorpio:* This, if I miſtake not, was the preciſe month, and day of the month, on which Noah entered the Ark, and the floods came. [75] *In the ſix hundredth year of Noah's life*, IN THE SECOND MONTH, THE SEVENTEENTH DAY OF THE MONTH, *the ſame day were all the fountains of the great deep broken up—In the ſelf ſame day entered Noah—into the Ark.* Hence, I think, there can be no doubt, but in this hiſtory of Oſiris we have a memorial of the Patriarch and Deluge. As this event happened, according to the Egyptian traditions, when the Sun was in Scorpio; that ſign is continually commemorated in the Diluvian hieroglyphics.

[73] Ἡ δε τε φωτος μαραινεται, και κρατειται δυναμις. Plut. Iſis et Oſiris. P. 366.

[74] Δια μηνος Αθυρ αφανισθηναι τον Οσιριν λεγεσι. Plut. Iſis et Oſiris. P. 366. Ἑβδομῃ επι δεκα την Οσιριδος γενεσθαι τελευτην Αιγυπτιοι μυθολογεσιν. Ibid. P. 367. The Egyptians varied in their rites, as we learn from ſeveral paſſages in Herodotus. They differed alſo in particular places about the commencement of the year. Hence we find the ſame hiſtory of Oſiris commemorated both in autumn, and in ſpring.

[75] Geneſis. C. 7. v. 11.

DA, PARTICULA CHALDAICA.

IN treating of Danaus, and Danae I ſurmiſed, that they were not the names of perſons; but ancient terms, which related to the ſacred ſhip; and to the rites, which

were introduced by the Ionim, and Dorians from Egypt. I mentioned, that they were each of them compounded of Da-Naue, and Da-Nauos, by which is meant *the ſhip κατ' εξοχην*. For the term *Da* is a Chaldaïc particle, equivalent to De, Die, and The, of the Saxon, Teutonic, and other languages. It occurs in the prophet [75] Daniel, and, is taken notice of by Buxtorf. דא, Da, Chaldaice, hæc, iſta, hoc, illud. The Prieſts in Egypt were ſtiled Decani, as we learn from [76] Jamblichus. But Decani, Δεκανοι, ſeems to be merely a compound of De Cani, by which is meant *the Cahen, or Prieſts*. Da in Damater, which the Ionians rendered Demeter, Δημητης, was certainly of the ſame purport. The name related to the ark, and was a compound of Da Mater; the ſame as Mather, Methuer, Mithyr of Egypt, and other countries. The name Da Mater, or *the Mother*, was given to it, becauſe it was eſteemed the common parent, *the Mother*, of all mankind. As the Ark had manifeſtly a connection with floods and waters, hence it was, that [77] Damater and Poſeidon, the Deity of the ſea, were often found in the ſame temple. As a perſonage ſhe was the ſame as Μητης Θεων, *the mother of the Gods*; to whom Orpheus gives the ſovereignty of the main: and from whom he deduces the origin of all mankind.

[78] Εκ σεο δ' αθανατων τε γενος, θνητων τ' ελοχευθη,
Σοι ποταμοι κρατεονται αει, και πασα θαλασσα.

All the fountains of the deep obeyed her.

[75] Daniel. C. 4. v. 27. and c. 7. v. 3. v. 8.
[76] Sect. 9. p. 165. and 302. Δεκανοι και Λειτεργοι.
[77] Plutarch Sympos. p. 668.
[78] Orphic Hymn. 26. V. 7.

A colony

A colony of the Amonians ſettled in Thrace, and in theſe parts are to be found many plain traces of their original hiſtory. The river Danube was properly the river of Noah, expreſſed Da-Nau, Da-Nauos, Da-Nauvas, Da-Naubus. Herodotus calls it plainly the river of Noah without the prefix; but appropriates the name only to one branch; giving the name of Iſter to the chief ſtream, [79] Αθρυς, και Νοης, και Αρτανης, εκδιδωσι ες τον Ιστρον. It is mentioned by Valerius Flaccus.

[80] Quas Tanaïs, flavuſque Lycus, Hypaniſque, Noaſque.

This ſome would alter to Novaſque: but the true reading is aſcertained from other paſſages, where it occurs: and particularly by this author, who mentions it in another place.

[81] Hyberni qui terga Noæ, gelidumque ſecuri
Haurit, et in totâ non audit Amazona ripâ.

Moſt writers compound it with the particle Da, and expreſs it Da-Nau, Da-Nauvis, Da-Naubis. By thoſe who live upon its banks, it is now called Danau. Stephanus Byzantinus ſpeaks of it both by the name of [82] Danoubis and Danouſis. Not far from the Danube is the Boryſthenes, called alſo the Nieper: which latter name it had in the time of Herodotus. [83] Αραρος τε και Παπαρος. This river, like that abovementioned, was expreſſed with the particle Da pre-

79 Herod. L. 4. c. 49.

80 Valer. Flaccus. L. 4. v. 719.

81 Ibid. L. 6. v. 100.

82 Δανβις, η Δανβσις, Ιστρος ὁ ποταμος. The etymology given by this author is worth remarking for its ſingularity. Ὁ Δανβσις ἑρμηνευεται, ὡσπερ τε ἁμαρτειν ἐχων την αιτιαν.

83 Herod. L. 4. c. 48.

fixed. This being a ſecret to later writers, they have joined them inſeparably together, and call the river Nieper, or Naper, the Danaper. Hence one of the authors of the Periplus mentions [84] τον Βορυσθενην ποταμον ναυσιπορον, και τον Δαναπριν λεγομενον. He in another place makes mention Βορυσθενος ποταμος, και Δαναπρεως, *of the river Boryſthenes and Danaper.* In the ſame part of the world is another river, named the Nieſter. This too they have expreſſed Daneſter, and [85] Danaſter. Cedrenus, enumerating the rivers upon the weſtern ſide of the Euxine, mentions both theſe ſtreams, the Nieſter, and the Nieper, but with the particle prefixed, as if it were part of the name. [86] Μεχρι Δανωβεως, και τω Κωφη ποταμω, τω Δανασρεως τε, και Δαναπρεως. κ τ λ. This prefix was introduced among the nations in theſe parts by people from Egypt and Syria. It was originally a Chaldaic article: but may have been in uſe among people of another family.

I have mentioned, that the name Dione was properly Ad, or Ada, Iöne. Hence came the term Ideone; which Ideone was an object of idolatry, as early as the days of Moſes. But there was a ſimilar perſonage named Deïone, whom the poets ſuppoſed to have been beloved by Apollo. This was a compound of De Iöne, *the Dove:* And Venus Dionæa may ſometimes have been formed in the ſame manner. This article ſeems in ſome inſtances to have been pronounced like *the* in our language. Semele, the mother of Dionuſus,

[84] Auctor Peripli Maris Euxini. P. 8. et 16. apud Geog. Vet. Vol. 1.

[85] Jornandes de rebus Geticis. P. 85.

[86] Cedrenus. V. 7. p. 464.

was

was called Thyone; by which was certainly meant *The Ïöne*, or Dove. The poets from hence ſtiled Dionuſus Thyoneus. This is analogous to the former, and ſignifies *the Ioneus*, *The God of the Ionah*, or Dove. He was alſo called Ὑας, Hyas, as Zeus was ſtiled Ομβριος, Ombrius; both which terms ſignify the Deity of [87] rain. The prieſteſs of the God had hence the name of Hyas, and alſo Thyas. Thyas ſignifies *The Hyas*: Thyades, *The Hyades*. Why Dionuſus had this title, and why at his myſteries and orgies they echoed the terms [88] Hyas Atis; or as the Grecians expreſſed it Ὑης Αττης, *the Lord of ſhowers*, need not I think be explained. The conſtellation of the Hyades in the heavens was a watry ſign, and ſuppoſed to have been a memorial of ſome perſonages, who are repreſented as the nurſes of Dionuſus. They were the daughters of Oceanus and [89] Melitta, and reſided once at Nuſa. It is ſaid of them, that they had a renewal of life: In juvenes mutatæ ſunt. Their hiſtory is deſcribed by [90] Hyginus: and it is alſo mentioned by Ovid.

[91] Ora micant Tauri ſeptem radiantia flammis,
Navita quas Hyadas Graius ab imbre vocat.
Pars Bacchum nutrîſſe putant: pars credidit eſſe
Tethyos has neptes, Oceanique ſenis.

87 Plutarch tries to refine upon this hiſtory, but idly. Τον Διονυσον Ὑην, ὡς κυριον της υγρᾶ φυσεως. Iſis et Oſiris. P. 364.

88 Demoſthenes. περι στεφ. P. 516. Strabo. L. 10. P. 723.

89 Hyginus. Fab. 182.

90 Ibidem.

Ὁ δε Φερεκυδης την Σεμελην Ὑην λεγει, και τας Διονυσου τροφους Ὑαδας. Etymolog. Mag.

91 Faſtor. L. 5. v. 165.

The

The ancients often repreſented the ſame Deity both as maſculine and feminine. They had both Cacus and Caca, Lunus and Luna; alſo Ianus and Iäna. Diana is a compound of De Iäna, and ſignifies the Goddeſs Iäna. That her name was a feminine from Ianus, we may learn from Macrobius, who quotes Nigidius for his authority. [92] Pronunciavit Nigidius Apollinem Ianum eſſe, Dianamque Ianam. From this Iäna with the prefix was formed Diana, which, I imagine, was the ſame as Dione.

[92] Sat. L. 1. c. 10. p. 168.

OF

JUNO, IRIS, EROS, THAMUZ.

IT has been mentioned that Juno was the ſame as Iöna: and ſhe was particularly ſtiled Juno Argiva. The Grecians called her Hera; which was not originally a proper name, but a title, the ſame as Ada of the Babylonians, and ſignified *the* [1] *Lady*, or *Queen*. She was alſo eſteemed the ſame as Luna, and Selene, from her connexion with the Ark; and at Samos ſhe was deſcribed as ſtanding in a Lunette, with the lunar emblem upon her [2] head. In conſequence of which we find her in ſome ancient inſcriptions diſtinguiſhed by the title of Luna Regina.

[3] Veronæ in Domo Trivellorum.

JUN. LUN.
REG. SACR.

[1] Heer, Herus, Heren, Haren, in many languages betokened ſomething noble. Hence Ἥρα, αλκη. Ηρανος, βασιλευς. Heſych.

[2] See the plate with a coin from Spanheim.

[3] Gruter. Inſcript. Vol. 1. p. 25.

She was called [4] Inachis and Inachia by the poets; and repreſented as the Queen of heaven, the ſame as Aſtaroth, and Aſtarte of Sidon and Syria. It is ſaid of Juno, that ſhe was ſometimes worſhiped under the [5] ſymbol of an egg: ſo that her hiſtory had the ſame reference, as that of Oinas, or Venus. She preſided equally over the ſeas; which ſhe was ſuppoſed to raiſe and trouble, as ſhe liſted.

[6] His ego nigrantem commixtâ grandine nimbum
Deſuper infundam, et tonitru cœlum omne ciebo.

She alſo produced calms, and ſalutary breezes; as we are informed by another Poet:

[7] Ἥρα παμβασιλεια, Διος συλλεκτρα μακαιρα,
Ψυχροτροφος αυρας θνητοις παρεχουσα προσηνεις·
Ομβρων μεν διερων, ανεμων τροφε, παντογενεθλε.

Iſis and Io had the ſame department. [8] Io ab Ægyptiis Iſidis nomine culta, et tempeſtatibus et navigantibus præfecta eſt. Iſis, Io and Ino were the ſame as Juno; and Venus alſo was the ſame Deity under a different title. Hence in Laconia there was an ancient ſtatue of the Goddeſs ſtiled Venus Junonia: [9] ξοανον δε αρχαιον καλουσιν Αφροδιτης Ἥρας. Juno was alſo called Cupris, and Cupra; and under that title was worſhiped by the [10] Hetrurians.

As Juno was the ſame as Iönah, we need not wonder

[4] Ovid. Metamorph. L. 9. v. 686.
[5] Cæl. Rhodigin. L. 18. c. 38.
[6] Virgil. Æneid. L. 4. v. 120.
[7] Orphic. Hymn. in Junon. 15.
[8] Natalis Comes. L. 8. p. 468.
[9] Pauſanias. L. 3. p. 240.
[10] Την Ἥραν εκεινοι Κυπραν καλουσι. Strabo. L. 5. p. 369.

at

Juno Samia Selenitis

cum populo sacro.

at the Iris being her concomitant. This was no other than the Rainbow, which God made a ſign in the heavens; a token of his covenant with man. This circumſtance is apparently alluded to by Homer, in a reference to that phænomenon; where he ſpeaks of it as an appointed ſign. The paſſage is very remarkable. The poet is ſpeaking of ſome emblazonry upon the cuiraſs of Agamemnon, which he compares to the colours in the celeſtial bow.

[11] Ιριστιν εοικοτες, ἀσε Κρονιων
Εν νεφεϊ ςηριξε, ΤΕΡΑΣ ΜΕΡΟΠΩΝ ανθρωπων.
Like to the bow, which Jove amid the clouds
Placed as a token to deſponding man.

In another place he ſpeaks of this phænomenon in the ſame manner.

[12] Ηϋτε ποτφυρεην Ιριν θνητοισι τανυσση
Ζευς εξ ουρανοθεν τερας εμμεναι.
Juſt as when Jove mid the high heavens diſplays
His bow myſterious for a laſting ſign.

In a hymn to Selene, aſcribed to Homer, there is again mention made of the Iris being placed in the heavens as a token:

[13] Τεκμωρ δε βροτοις και σημα τετυκται.

It was exhibited to mortals for an intimation, and ſign. As the peacock in the full expanſion of his plumes diſplays all the beautiful colours of the Iris; it was probably for that

[11] Iliad. Λ. V. 27.
[12] Iliad. P. V. 547.
[13] V. 13.

reaſon made the bird of Juno inſtead of the Dove, which was appropriated to Venus. The ſame hiſtory was variouſly depicted in different places; and conſequently as variouſly interpreted.

This beautiful phænomenon in the heavens was by the Egyptians ſtiled Thamuz, and ſeems to have ſignified *the wonder*. The Grecians expreſſed it Thaumas: and from hence were derived the terms θαυμαζω, θαυμασιος, θαυμαστος. This Thaumas they did not immediately appropriate to the bow; but ſuppoſed them to be two perſonages, and Thaumas the parent. The Rainbow and Dove were certainly depicted together in hieroglyphics. Hence, when Juno is entering the heavenly abodes, Ovid makes Iris her concomitant, whom he ſtiles [14] Thaumantias, or the [15] daughter of wonder.

Læta redit Juno; quam cœlum intrare parantem
Roratis luſtravit aquis *Thaumantias Iris*.

What the Grecians called Iris ſeems to have been expreſſed Eiras by the Egyptians; and was a favourite name with that people. The two female attendants upon Cleopatra, who ſupported her in her laſt moments, were named [16] Eiras, and Charmion; which I ſhould interpret the Rain-

[14] Ovid Metamorph. L. 4. V. 478.

[15] In like manner Heſiod deſcribes her.

Θαυμαντος θυγατηρ, ποδας ωκεα Ιρις. Theogon. V. 780.

Imbriferâ potitur Thaumantide Juno. Statius. Sylv. L. 3. c. 3. v. 81.

Both Thaumas and Thamas were the ſame as Themis, who by Lycophron is repreſented as the daughter of the Sun. V. 129. Schol.

[16] Ειρας τε Κλεοπατρας κουρευτρια, και Χαρμιων. Plutarch. in Antonio. P. 954. Columba, Οινας, a Syris dicta eſt Charmion, vel Charmiona. Bochart. Hierozoïc. Pars. 2da. L. 1. c. 1.

bow,

bow, and Dove. The Greeks out of Eiras formed Eros, a God of Love; whom they annexed to Venus, and made her ſon. And finding that the bow was his ſymbol, inſtead of the Iris, they gave him a material bow, with the addition of a quiver and arrows. Being furniſhed with theſe implements of miſchief he was ſuppoſed to be the bane of the world.

[17] Σκετλι Ερως, μεγα πημα, μεγα συγος ανθρωποισι.

This was different from his original character. He is ſtiled by Plato Μεγας θεος, a mighty God: and it is ſaid [18] Ερωτα μεγιστων αγαθων ἡμιν αιτιον ειναι: *That Eros was the cauſe of the greateſt bleſſings to mankind.* The bows of Apollo, and of Diana, were, I believe, formed from the ſame [19] original.

Moſes informs us, that the bow in the cloud was inſtituted as a token of a covenant, which God was pleaſed to make with man. [20] *And God ſaid, this is the token of the* COVENANT, *which I make between me and you, and every creature that is with you, for perpetual generations. I do ſet my bow in the cloud. —and I will remember my* COVENANT, *which is between me, and you, and every living creature of all fleſh: and the waters ſhall no more become a flood to deſtroy all fleſh.* To this covenant Heſiod alludes, and calls it the great oath. He ſays, that this oath was Iris, or the bow in the heavens; to which the Deity appealed when any of the inferior divinities were

[17] Apollon. L. 4. V. 446.

[18] Plato. Vol. 3. Sympos. P. 178.

[19] The original word was Coſet, which the Grecians tranſlated τοξος. The Seventy uniformly uſe τοξος for the bow in the heavens.

[20] Geneſis. C. 9. v. 12. 15.

guilty of an untruth. On ſuch an occaſion Iris, the great oath of the Gods, was appointed to fetch water from the extremities of the ocean; with which thoſe were tried who had falſified their word.

[21] Παυρη δε, ΘΑΥΜΑΝΤΟΣ θυγατηρ, ποδας ωκεα Ιρις
Αγγελιης πωλειται επ' ευρεα νωτα θαλασσης,
Οπποτ' εριδος και νεικος εν Αθανατοισιν ορηται.
Και ρ' ὁστις ψευδηται ολυμπια δωματ' εχοντων,
Ζευς δε τε Ιριν επεμψε θεων μεγαν ὁρκον ενεικαι
Τηλοθεν εν χρυσειη προχοω πολυωνυμον ὑδωρ.
Εξ ἱερης ποταμοιο ρεει δια νυκτα μελαιναν
Ωκεανοιο κεραος.

I am induced to think that Iris and Eros were originally the ſame term; and related to the Divine Love exhibited in the diſplay of the bow, which it pleaſed God to make a teſt of his covenant with man. But a difference aroſe in time: and the former was appropriated to the phænomenon in the heavens; and of the latter was formed a boyiſh Deity: by which means it was made to vary from its original purport. The attendant upon Cleopatra was named Iras: and the ſervant who was employed by Marcus Antonius to do him the laſt office, when he wanted to be diſpatched, was [22] Eros. Hence I am led to imagine that they were the ſame name; only repreſented, after the mode of the country, maſculine or feminine, according as they were applied. There was a particular kind of chaplet, familiar

[21] Heſiod. Theog. V. 780.

[22] Plutarch in Antonio.

among the Greeks; and compoſed, εκ παντων ανθεων, of every kind of flower. It was called Eros: undoubtedly from having all the variety of colours, which are conſpicuous in the Iris. When there are two terms or titles, which have a reference to the ſame object; the Greeks generally form ſome degree of relation between them. Thus, in the preſent inſtance, Plutarch takes notice that the Poets are very wild in their notions of the God of Love: but there is one circumſtance in which he thinks they are right, however they may have been led to the diſcovery: and this was in making Eros the ſon of Iris by Zephyrus the weſtern wind. And he accordingly quotes from ſome ancient anonymous author a line or two to that purpoſe. [23] Ολιγα δε ειρηται μετα σπουδης αυτοις (ποιηταις) ειτε κατα νουν και λογισμον, ειτε συν Θεῳ της αληθειας ἁψαμενοις· ὧν ἐν ἐστι και το περι της γενεσεως (του Ερωτος)· Δεινοτατον Θεων γεινατο ευπεδιλος Ιρις, χρυσοκομᾳ Ζεφυρῳ μιχθεισα. From theſe data I think we may infer that Eros and Iris were the ſame. After the deſcent from the Ark, the firſt wonderful occurrence was the bow in the clouds, and the covenant, of which it was made an emblem. To this purpoſe there ſeems to be a verſe of Parmenides, quoted from the author above:

[24] Πρωτιστον μεν Ερωτα Θεων μητιζετο παντων,

At this ſeaſon another æra [25] began: the earth was ſup-

[23] Plutarch. Amatorius. Vol. 2. p. 765.

[24] Plutarch. Amatorius. Vol. 2. p. 756.

[25] Απλανεες κλωθουσι πολυτροπα νηματα Μοιραι. Nonnus. L. 41. p. 1070. v. 23. Eros by Heſiod is the firſt, who is made to appear after the chaotic ſtate of nature. Theog. V. 120.

poſed

poſed to be renewed; and time to return to a ſecond infancy. They therefore formed an emblem of a child with the rainbow, to denote this renovation in the world; and called him Eros, or Divine Love. But however like a child he might be expreſſed, the more early mythologiſts eſteemed him the moſt ancient of the Gods. And [26] Lucian with great humour makes Jupiter very much puzzled to account for the appearance of this infant Deity. *Why, thou urchin,* ſays the father of the Gods, *how came you with that little childiſh face, when I know you to be as old as Iapetus?* Hence he is called in the Orphic Argonautics

[27] Πρεσβυτατον τε, και αυτοτελη, πολυμητιν Ερωτα.

The Greek and Roman Poets reduced the character of this Deity to that of a wanton, miſchievous pigmy: but he was otherwiſe eſteemed of old. He is in the quotation above ſtiled δεινοτατον Θεων: and by Phædrus in Plato, [28] μεγας θεος ὁ Ερως, και ΘΑΥΜΑΣΤΟΣ—εν πρεσβυτατοις των Θεων. Plato here in the term θαυμαστος has an eye to the ancient Amonian name Thaumaz, and Thamuz. Plutarch in his account of Eros has the ſame alluſion: [29] Μακαριον, ὡς αληθως, εκεινο, και θαυμασιον καλον. At the beautiful appearance of the bow in the heavens, it pleaſed God to make his promiſes to man; and to take off the curſe from the earth: and to ordain, that there ſhould be ſome reſpite from labour. The very name of Noah was [30] reſt. This

[26] Lucian. Vol. 1. p. 121.
[27] Orph. Argonaut. V. 422.
[28] Platon. Sympos. Vol. 3. p. 178.
[29] Amatorius. P. 765.
[30] Heſychius.

Heſiod

Heſiod ſeems to allude to, when he deſcribes Eros firſt appearing:

[31] Ηδ' Ερος, ὸς καλλιϛος εν αθανατοισι θεοισι,
Λυσιμελης.

Love alſo was produced, the moſt beautiful of the Gods: Love, the ſoother, and ſoftener, who unbends the wearied limbs. By ſome he is made the ſon of Cronus, who produced him, and at the ſame time all the winds which blow.

[32] Αυταρ Ερωτα Κρονος, και πνευματα παντ' ετεκνωσε.

The anonymous Poet in Plutarch made him the ſon of Zephyrus: others, the ſon of Venus, or the Dove. Which variety of notions aroſe from the different manner of expreſſing, and alſo of interpreting, the ancient hieroglyphics. Heſiod makes him poſterior to the earth: on the other hand, Ariſtophanes carries his birth as far back as Chaos. But it muſt be conſidered that the confuſion, which prevailed at the Deluge, is often repreſented as the chaotic ſtate of nature. For the earth was hid, and the heavens obſcured; and all the elements in diſorder. *At this ſeaſon,* according to [33] Ariſ-

[31] Heſiod. Theogon. V. 120. He calls the Deity Ερος, not Ερως. Ὁ Διονυσος ΛΥΣΕΩΣ ϛιν αιτιος, διο και ΛΥΣΕΥΣ ὁ Θεος και Ορφευς φησιν,

Λυσεις εκ τε πονων χαλεπων, και απειρονος οιϛρθ.

Olympiodor. Comment. in Phædonem.

Σπερμα πολυμνητον, πολυωνυμε, Λυσιε Δαιμον. Orph. Hymn. 49. v. 2.

[32] Orph. Fragment. 22. According to Phædrus in Plato, Eros, Love, had neither father nor mother. Sympos. P. 178.

[33] Χαος ην, και νυξ, Ερεβος τε μελαν πρωτον, και Ταρταρος ευρυς· Γη δ', υδ' αηρ, υδ' υρανος ην, Ερεβυς δ' επ' απειροισι κολποις. Τικτει πρωτιϛον ὑπηνεμιον Νυξ ἡ μελανοπτερος ων, Εξ ὠ περιτελλομεναις ὡραις εβλαϛανεν Ερως ὁ ποθεινος, Στιλβων νωτον πτερυγοιν χρυσεαιν. Ariſtophan. in Avibus. V. 692.

tophanes,

tophanes, *ſable-winged night produced an egg; from whence ſprouted up like a bloſſom Eros, the lovely and deſirable, with his gloſſy golden wings.* The egg is called ωον ὑπηνεμιον; which is interpreted Ovum abſque concubitu: but it likewiſe ſignifies [34] ὑετιος, rainy. This was certainly the egg of Typhon; an emblem of the Ark, when the rain deſcended: and it may, I think, be proved from a like piece of mythology in Orpheus concerning Protogonus, the firſt man upon earth; who was certainly deſigned to repreſent the great Patriarch; and is ſet off with the like hieroglyphical ornaments, as are to be found above.

[35] Πρωτογονον καλεω, διφυη, μεγαν αιθεροπλαγκτην,
Ωογενη, χρυσεαισιν αγαλλομενον πτερυγεσσιν.

I invoke Protogonus, the firſt of men: him, who was of a twofold ſtate, or nature: who wandered at large under the wide heavens; incloſed in an ovicular machine, (whence he was termed Ωογενης, *Ovo genitus) who was alſo,* hieroglyphically, *depicted with golden wings.*

Γενεσιν Μακαρων, θνητων τ' ανθρωπων.

The ſame was the father of the Macares (ſtiled Heroes, Αθανατοι, Ἡλιαδαι, the Demigods, and Dæmons) *the parent alſo of all mankind.*

Οσσων ὁς σκοτοεσσαν απημαυρωσεν ὁμιχλην·

[34] Ὑπηνεμιον ανεμον, ὑετον Heſychius. The egg is alſo ſtiled Ωον Ζεφυριον. *And God made a wind to paſs over the earth, and the waters aſſwaged.* Geneſ. C. 8. v. 1. Damaſcius ſtiles the egg το κυημενον, και το κυον ωον. MS. quoted by Bently in his celebrated Epiſtle to Mills. P. 3.

[35] Orphic. Hymn. 5. In all theſe ſymbols the term Διφυης continually occurs: Πρωτογονος διφυης, Διονυσος διφυης, Κεκροψ διφυης, Ερως διφυης, Ωαννης διφυης in Beroſus. All theſe relate to one perſon, and the ſame hiſtory.

who

who diſpelled the miſt and darkneſs, with which every thing had been obſcured. The golden wings, which are given to theſe perſonages, were undoubtedly taken from the tints of the Iris: and theſe deſcriptions are borrowed from ancient hieroglyphical pictures; where the ſame emblem was differently appropriated; yet ſtill related to the ſame hiſtorical event. Protogonus is ſtiled διφυης; and Eros has the ſame epithet:

[36] Ερασμιον, ἡδυν Ερωτα,
Ευπαλαμον, διφυη.

All ſymbolical repreſentations were, I ſhould think, in their very nature ambiguous; and could never be uniformly and preciſely defined. Eros, who was the firſt wonderful phænomenon, ſeems ſometimes to be ſpoken of as Phanes, who was alſo called Dionuſus.

[37] Εξανεφηνε θεοις ὡραν καλλιϛον ιδεσθαι,
Ὁν δὴ νυν καλεϵσι Φανητα τε και Διονυσον,
Ευβϵληα τ' ανακτα, και ΑΝΤΑΥΓΗΝ αριδηλον.
Πρωτος δ' ες φαος ηλθε, Διωνυσος δ' επεκληθη.

He alſo has golden wings, according to Hermias from Plato:

[38] Χρυσειαις πτερυγεσσι φορευμενος.

And he is in the Orphic Argonautics expreſly ſaid to be the ſame as Eros: but contrary to the notion of Ariſtophanes, he is here made the parent of night:

[36] Orphic. Hymn. 57.

[37] Orphic. Fragment. apud Macrob. Saturnal. L. 1. c. 18.

Hermiæ Comment. MS. in Platonis Phædrum. Orpheus. Edit. Geſner. P. 405.

[39] διφυη, περιωπεα, κυδρον Ερωτα,
Νυκτος αειγνητης πατερα κλυτον, ὃν ῥα Φανητα
Ὁπλοτεροι καλεουσι βροτοι.

He is likewiſe called Phaethon, and Πρωτογονος:

[40] Πρωτογονος Φαεθων περιμηκεος Ηερος υἱος.

And however theſe little hiſtories may have been confounded, and differently applied; yet it will appear plainly upon comparing, that they have all the ſame tendency: and that they relate to the bow in the cloud, and to the circumſtances of the Deluge. This cloud the mythologiſts repreſented as a cloak, or covering, out of which Phanes diſplayed himſelf: [41] χιτωνα, η την ΝΕΦΕΛΗΝ, ὁτι εκ τουτων εκθρωσκει ὁ Φανης. To him the ſons of men looked up, as to an unexpected and much longed for token:

[42] ΘΑΥΜΑΖΟΝ καθορωντες εν αιθερι φεγγος αελπτον,
Τοιον αποσιλβει χροος αθανατοιο Φανητος.

If we conſider theſe articles, as they are here circumſtanced; we ſhall find that they cannot relate to the Chaos, though they are ſometimes blended with it. They were taken from emblems, under which the Deluge was repre-

[39] Orphic. Argonaut. V. 15. Plato ſpeaks of Phanes as the ſame as Eros from Orpheus: και μοι δοκει και ὁ Πλατων ἑυρων παρ' Ορφει τον αυτον τουτον (Φανητα), και Ερωτα, και Δαιμονα μεγαν αποκαλυμενον. κ.τ.λ. Proclus in Platon. Alcibiad. See Bently's Letter to Mills. P. 3.

[40] Orpheus apud Lactant. de Falſ. Relig. L. 1. c. 5.

[41] Damaſcius Περι πρωτων αρχων, MS. P. 156. See Bently's Epiſtle to Mills. *And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud.* Gen. c. 9. v. 14.

[42] Hermias in Platonis Phædrum, MS. quoted by Geſner in Orph. P. 406, and by Bently in his epiſtle to Mills.

ſented,

ſented, as well as the phænomena ſubſequent to that event. But they are difficult to be preciſely appropriated; as not only the phænomenon itſelf, but the Deity, by whom it was inſtituted, and the perſon, to whoſe view it was principally exhibited, are often referred to under the ſame ſymbol. Thus the author of the Orphic poetry ſpeaks of Phanes as Eros, alſo as Πρωτογονος, Διφυης, and [43] Διονυσος διματωρ. He mentions likewiſe in the ſame deſcription

Ευβελη τ' Ανακτα, και ΑΝΤΑΥΓΗΝ [44] αριδηλον·

which ſignifies *the merciful Lord or King, and the reſplendent oppoſed light*; that is, the reflected colours of the Iris, which ariſe from their oppoſition to the Sun. Great obſcurity has been brought upon this part of ancient mythology, from the names of theſe ſymbols not being preciſely adapted, nor uniformly preſerved: for they varied in different parts: and ſuffered great alterations from time. The name alſo of each hieroglyphic was given to the chief perſonage; as the author of this poetry acknowledges:

[45] Αλλαχθεις δ' ονομ' εσχε προσωνυμιας προς εκαστον
Παντοδαπας κατα καιρον αμειβομενοιο χρονοιο.

Hence among other titles he was ſtiled Maneros, which ſignified Lunus Cupido. Under this character the Egyptians

43 Dionuſus under the name of Τριετηρικος ſtiled Eros.

Κεφε Διματωρ,
Ουρεσιφοιτα Ερως. Orph. Hymn. 51. His ſecond mother was the Ark, ſtiled Δαματηρ and Μητηρ Θεων.

44 Macrobii Saturnal. L. 1. c. 18.

45 Macrobii Saturnal. L. 1. c. 18. ex Orpheo de Phanete.

reverenced a perſon who ſeems to have been the ſame as Thamas or Thamuz: and his rites were attended with the like lamentations and dirges. They [46] eſteemed him a diſciple of the Muſes, a great huſbandman, and the inventer of the plough.

46 See Plutarch Iſis et Oſiris: and Julius Pollux. Μινερως γεωργιας ευρετης, και Μουσων μαθητης. L. 4. c. 7.

BARIS or BARIT,

The BARITH, ברת, of the SS:

BEROE of Nonnus, L. xli.

ACCORDING to the Grecian manner of expreſſion, the ſacred ſhip of Egypt was ſtiled Baris, which was another name for the Ark or Thebah. I have taken notice, that from the inflexions, which the word is made to undergo in the Greek language, we may be aſſured that it was originally rendered Barit. For the nominatives have in numberleſs inſtances ſuffered a change in termination: and we muſt neceſſarily apply to the oblique caſes, in order to inveſtigate the radix. The terms βαριδος, βαριδι, βαριδα, &c. can only be deduced from Βαριδ, which the people of the eaſt pronounced Barit, Barith, and Berith. It was the name of the Ark, but ſignified properly a *covenant*. It was alſo a name, by which Mount Ararat was ſometimes diſtinguiſhed; as well as the temple of the Ark, upon that

[1] eminence: and it related to the *covenant* made by God to man.

We read in very early times of a Deity, Baal [2] Berith in Canaan; who was worſhiped by the men of Shechem, and of no ſmall repute. This, I ſhould think, was no other than the Arkite God; with whoſe idolatry the Iſraelites in general were infected, ſoon after they were ſettled in the land. The place is ſtiled Beth Baal Berith, *the* [3] *temple of the God Berith:* where there appear to have been large offerings made, from the riches depoſited within. Near Sidon was an ancient city, Berith or Barith, of the like purport; and ſacred to the ſame Deity. It was by the Greeks called Berytus; and ſometimes by the poets Beroë; being, as was ſuppoſed, ſo denominated from a nymph of the ocean, who was the nurſe of Semele. Others make her a miſtreſs of Dionuſus. I have taken notice of Venus Architis in Mount Libanus; and the many memorials of the Deluge in theſe parts; and of the worſhip in conſequence of

[1] Τῆς Βαριθος νεως. Strabo. L. 11. p. 803.

[2] *And it came to paſs as ſoon as Gideon was dead, that the children of Iſrael turned again, and went a whoring after Baalim, and made Baal Berith their God.* Judges. C. 8. v. 33.

[3] *And* (the men of Shechem) *gave* (Abimelech) *threeſcore and ten pieces of ſilver out of Beth Baal Berith.* Judges. C. 9. v. 4.

And when all the men of the tower of Shechem heard that, (how the lower city was taken) *they entered into an hold of the houſe* (Beth) *of the God Berith—and all the people likewiſe cut down every man his bough, and followed Abimelech, and put them to the hold, and ſet the hold on fire upon them: ſo that all the men of the tower of Shechem died alſo, about a thouſand men and women.* Judges. C. 9. v. 46—49.

The tower of Berith. It was the ſame as Beeroth near Häi, mentioned Joſhua. C. 9. v. 17. a city of the Gibeonites.

them at Aſcalon, Gaza, Sidon, Hierapolis, &c. The ſame rites undoubtedly prevailed in this place; which was ſtiled Barith, from being the city of the Ark. Nonnus ſuppoſes the ancient and true name of this city to have been Beroë; and that it was changed to Berytus by the Romans. But this is a great miſtake: for the ancient name was Barit or Berit: and it was called Berytus by the Greeks, before the Romans were acquainted with that part of the world. Under the character however of Beroë, which is by him ſuppoſed to be the ſame as Barit, he manifeſtly alludes to the Ark and Deluge, and to the covenant afterwards made with man. He ſpeaks of Beroë as coeval with the world: for all hiſtory, and time itſelf according to the [4] Grecians commenced from the æra of the Ark.

[5] Πρωτοφανης Βεροη πελε συγχρονος ἡλικι Κοσμῳ,
Νυμφης οψιγονοιο φερωνυμος, ἡν μεταναϛαι
Ὑιεες Αυσονιων ὑπατηϊα φεγγεα Ῥωμης
Βηρυτον καλεϛσι.

He ſpeaks of her as a nymph, who had the whole ocean for her poſſeſſion; the ſeat of juſtice, from whence all laws were derived:

[4] They ſtiled it the æra of Inachus. Παϛα παρ' Ἑλλησι θαυμαζομενη πραξις απο των Ιναχϑ χρονων. Euſeb. Chron. P. 24. l. 55.

Oanes appeared εν τῳ πρωτῳ ενιαυτῳ. Alexand. Polyhiſt. apud Euſeb. Chron. P. 6. for time commenced from his appearance.

Της Ἑλληνικης ἱϛοριας αρχην ΑΠΟ ΙΝΑΧΟΥ ΑΡΓΕΙΟΥ: the meaning of which is *from Noah the Arkite*. Ocell. Lucanus. L. 1. c. 3.

[5] Nonni Dionyſ. L. 41. p. 1074. v. 3.

Ποντου

[6] Ποντον εχεις εμον εδνον ατερμονα, μειζονα γαιης.
—νιφοεντος Ολυμπε
Ἡρη σκηπτρον εχει, Βερον κρατος εσχε θαλασσης.
[7] Βερον δε χαριζεται ἡνια θεσμων.

He afterwards ſpeaks of this perſonage in terms which are only applicable to the Ark, and cannot poſſibly be referred to any other ſubject.

[8] Ῥιζα βιε, Βερον, πτολιων τροφος, ευχος ανακτων,
Πρωτοφανης, αιωνος ὁμοσπορε, συνθρονε κοσμε,
Ἑδρανον Ἑρμειαο, δικης πεδον, ασυ θεμισων—
Ορχομενος χαριτων, Λιβαννιδος ασχον αρουρης,
Τηθυος ισοετηρος, ὁμοδρομος Ωκεανοιο,
Ὁς Βερον εφυτευσεν ἑῳ πολυπιδακι πασῳ,
Τηθυος ικμαλεοισιν ὁμιλησας ὑμεναιοις,
Ὑπερ Αμυμωνην επεφημισεν, ευτε ἑ μητης
Ὑδρηλης φιλοτητος ὑποδρυχιη τεκεν ευνη.

I have before obſerved, that one ſymbol, under which the ancient mythologiſts repreſented the Ark, was an egg, called Ovum Typhonis. Over this ſometimes a Dove was ſuppoſed to have brooded, and to have produced a new creation. It was alſo repreſented by a figure of the new [9] moon, and hence called Meen, Menes, Manes, Μην Αρχαιος and Αρκαιος. In the temple of the Dioſcouri in Laconia there was ſuſpended a large hieroglyphical [10] Egg.

[6] Nonni Dionyſ. L. 42. p. 1106.
[7] Nonni Dionyſ. L. 41. p. 1074. v. 30.
[8] Nonni Dionyſ. L. 41. p. 1060. v. 13.
[9] See the plate with the repreſentation of Deus Lunus Ovatus Carrhenorum.
[10] Pauſanias. L. 3. p. 247.

This egg was ſometimes attributed to Leda, and ſometimes to Nemeſis the Deity of juſtice. [11] Ῥαμνὺς, δῆμος Αττικῆς, ἐνθα τῇ Νεμεσει ὁ Ζευς συνεκαθευδησεν, ἡτις ετεκεν Ωον. This egg the poets ſuppoſed to have been hatched by Leda; whence the Διοσκοροι, Dioſcouri, were produced. At other times a ſerpent was deſcribed round it; either as an emblem of that Providence, by which mankind was preſerved; or elſe to ſignify a renewal of life from a ſtate of death; which circumſtance was denoted by a ſerpent: for that animal, by annually caſting its [12] ſkin, was ſuppoſed to renew its life, and to become poſitis novus exuviis, vegete and freſh after a ſtate of inactivity. By the burſting of this egg was denoted the opening of the Ark; and the diſcloſing to light whatever was within contained. Nonnus has ſomething ſimilar to this. The ark, fraught with the whole of animal life, and toſſed about by an unruly flood, is deſcribed under the character of Beroë in labour: to whoſe delivery Hermes the chief Deity adminiſtered.

[11] Schol. in Callimach. Hymn. ad Dianam. V. 232. Ram Nous is ὁ μεγας Νοος or Noas, from whom the diſtrict was named. The reſt of the fable is eaſily decyphered. Το Τυνδαρειον (ωον) οἱ ποιηται λεγουσιν ὑρανοπετες αναφυναι. Plut. Sympos. L. 2. Q. 3. p. 637.

Πρωτογονον καλεω δ'ιφυη, μεγαν, αἰθεροπλαγτον,
Ωογενη—
—γενεσιν Μακαρων, θνητων τ' ανθρωπων. Orphic. Hymn. 5.

The Baris was repreſented by an egg: and the ωοειδη δημιουργηματα, thoſe *egg-like buildings* in the Grecian Hippodromes, were called Barides by Vitruvius.

[12] Κοσμον βουλομενοι (οἱ Αιγυπτιοι) γραψαι, Οφιν ζωγραφουσι—καθ' ἑκαστον δε ενιαυτον το γηρας αφεις αποδυεται. Horapollo. L. c. 2. p. 4. The chief Arkite perſonage was, from the Ark, denominated Αρκαιος, Arcas, Argas, Argus: and he was for the reaſons given deſcribed as a ſerpent. Hence we read of Αργας, Οφις, in Heſychius, which is remarkable.

[13] Εις Βερoης ωδινα μoγoσoκoς ηλυθεν Ερμης.

At the ſame time the whole earth is ſaid to have been waſhed with the ſalutary waters of the ocean: which was an introduction to equity and juſtice.

Τη δε λoχευoμενη πρωταγγελoς εισετι θεσμων
Ωκεανoς πoρε χευμα λεχωιoν ιξυι Κoσμω,
Αεναω τελαμωνι χεων μιτρωμενoν υδωρ.

He next mentions the approach of an ancient and reſpectable perſon, called Æon. He was a prophet; and had now, like the ſerpent, renewed his youth, and been waſhed in the waters of juſtice. On this account he took off the veil of equity, the bandage, and covering, under which Beroë had been before her delivery confined.

[14] Χερσι δε γηραλιησιν ες αρτιτoκω χρoα κωρης
Σπαργανα, πεπλα δικης, ανεκωφισε συντρoφoς Αιων,
Μαντις επεσσoμενων, ὁτι γηραoς αχθoς αμειβων,
Ὡς oφις αδρανεων φoλιδων σπειρημα τιναξας,
ΕΜΠΑΛΙΝ ΗΒΗΣΕΙΕ, λελωμενoς oιδμασι θεσμων.

Her labour now being paſt,
Æon came near, the ſage of ancient days:
Æon, a prophet fam'd; who gently reach'd

[13] Nonnus. L. 41. p. 1060. v. 31.

[14] Nonnus. L. 41. p. 1062. v. 15.

Deucalion, the firſt of men, was ſtiled Protogonus; and he had alſo from the ſymbol of the ſerpent the name of Opus, Serpens. The city Opus in Locris was certainly named in memory of him: and it was on that account farther denominated in the feminine, Πρωτογονειας αφυ. Pindar. Olymp. Od. 9. P. 87. and 89. The people alſo were ſaid to have been deſcendants of Deucalion. See Scholia ibid.

His

His aged hand to Beroë, and withdrew
The veil of juſtice, which obſcur'd her brow:
Then looſen'd all her bands. Æon had ſeen
Age after age in long ſucceſſion roll:
But like a ſerpent, which has caſt his ſkin,
Roſe to new life in youthful vigour ſtrong.
Such the reward, which Themis gave the man,
Waſh'd in her healing waters.

This is a very remarkable alluſion, in which the Patriarch is plainly figured under the type of time growing young again: and where every circumſtance is ſignificant. To this renovation of the world the Orphic verſes allude, when it is ſaid of Rhea,

[15] Ἠδε παλιν Γαιαν τε, και Ουρανον ἐυρυν ετικτεν.

Upon Beroë, whom Nonnus ſtiles both Paphie, and Κυθερεια, being delivered, there was an immediate joy through the creation. Every animal teſtified its gladneſs. The lion ramped: the pard ſported: the neighing of the horſe was heard: none of them betrayed any ferity; but gamboled, and played with the greateſt innocence, and affection.

[16] Και Παφιης ωδινα τελεσσιγονοιο μαθοντες
Θηρες εβακχευοντο· Λεων δε τις ἀδρον αθυρων
Χειλεϊ μειλιχιῳ ῥαχιην ησπαζετο Ταυρῳ,
Ακροτεροις σωματεσσι φιλον μυκηθμον ιαλλων.

[15] Orphic Fragment. P. 403.
[16] Nonnus. L. 41. p. 1062.

Και τροχαλαις βαρυδεπον επιῤῥησσων πεδον ὁπλαις,
Ἱππος ανεκροταλιζε, γενεθλιον ηχον αρασσων.
Και ποδος ὑψιποροιο θορων επιβητορι παλμῳ
Παρδαλις αιολονωτος επεσκιρτησε λαγωῳ
Ωρυγης δ' ολολυγμα χεων φιλοπαιγμονι λαιμῳ,
Αδρυπτοις γενυεσσι λυκος προσπτυξατο ποιμνην.
Και τις ενι ξυλοχοισι λιπων κεμαδοσσοον αγρην
Αλλον εχων γλυκυν οισρον ἁμιλλητηρι χορειῃ
Ορχησης εριδαινε κυων βηταρμονι καπρῳ.
Και ποδας ορθωσασα, περιπλεχθεισα δε δειρῃ,
Αρκτος αδηλητῳ δαμαλην ηγκασσατο δεσμῳ.
Πυκνα δε κυρτωσασα φιλεψιον αντυγα κορσης
Πορτις ανεσκιρτησε δεμας λιχμωσα λεαινας,
Ἡμιτελες μυκημα νεων πεμπουσα γενειων.
Και φιλεων ελεφαντι δρακων εψαυεν οδοντων.
Και δρυες εφθεγξαντο· γαληναιῳ δε προσωπῳ
Ηθαδα πεμπε γελωτα φιλομμειδης Αφροδιτη,
Τερπομενη ὁραωσα λεχωϊα παιγνια θηρων.

The Ark was certainly looked upon as the womb of nature; and the deſcent from it as the birth of the world. Noah and all of the animal creation with him, had been for a long time incloſed in a ſtate of obſcurity. On this account the Genius of the Ark, under the character of Rhea and Cybele, is by Lucretius ſtiled [17] Magna Deûm mater, materque *Ferarum*. The opening the door of their priſon houſe, and their enlargement was eſteemed a ſecond iſſuing to life.

[17] L. 2. v. 598.

Hence,

Hence, when the ancients formed a genius or dæmon from every circumſtance in mythology, they ſuppoſed the genius of the Ark to preſide over the birth, under the name of Lucina, Diana, Juno, and of a Goddeſs particularly ſtiled ΠΡΟΘΥΡΑΙΑ, or the Goddeſs of the door.

[18] Κλυθι μοι, ω πολυσεμνε θεα, πολυωνυμε Δαιμον,
Ωκυλοχεια παρεσσα νεαις θνητων Προθυραια,
Κλειδεχ', ευαντητε, φιλοτροφε πασι προσηνης,
Ειλειθυια λυσσα πονες δειναις εν αναγκαις.
Μεινην γαρ σε καλεσι λεχοι, ψυχης αναπαυμα·
Εν γαρ σοι τοκετων λυσιπημονες εισιν αωαι,
Αρτεμις Ειλειθυια, και ἡ σεμνη Προθυραια.

The delivery of Beroë was manifeſtly the opening of the Ark: and nothing can repreſent more happily, than the deſcription does above, the rout of animals firſt burſting from their place of confinement, and ſhewing every ſign of gladneſs upon their enlargement. Their gamboling and joy is undoubtedly a juſt repreſentation; and their forbearance and gentleneſs founded in truth. For there muſt have been an interval, e'er they returned to their natural ferity: ſome ſpace for the divine influence ſtill to reſtrain them; by which they had been hitherto withheld: otherwiſe, if they had been rendered immediately ſavage, whole ſpecies of animals would have been deſtroyed. Though Nonnus is a rambling writer, and unacquainted with method, or ſcheme; yet he is ſometimes happy in his repreſentations: and this deſcription is undoubtedly good. He mentions

[18] Orphic Hymn. 1.

that

that there was a twofold Beroë; one, πρωτοφανης Βερωη—κοσμῳ συγχρονος, *coeval with the world*: this gave name to the other, a nymph in aftertimes, Νυμφης οψιγονοιο φερωνυμος. He ſpeaks of them ſometimes as two places: the one the work of Cronus, ἡν Κρονος αυτος εδειμε; *formed before the clouds were gathered in the heavens; before the thunder rumbled; or the ſound of rain was heard: before the firſt cities upon earth were founded:*

[19] Ουδε συνερχομενων νεφεων μυκητορι ῥομβῳ
Βρονταιη βαρυδουπος εβομβεεν ομβριος ηχω.
Αλλα πολις Βερωη προτερη πελεν, ἡν ἁμα γαιη
Πρωτοφανης ενοησεν ὁμηλικα συμφυτος αιων.
ΟΥΠΟΤΕ ΤΑΡΣΟΣ ΕΗΝ ΤΕΡΨΙΜΒΡΟΤΟΣ,
ΟΥΠΟΤΕ ΘΗΒΗ,
Ουποτε τις πολις ηεν Αχαιιας, ωδε και αυτη
Αρκαδιη προσελληνος.

In this [20] deſcription we may, I think, plainly ſee the hiſtory of the prototype; which was not a city, but the original [21] Beroë or Berith, from whence the other Beroë, ſtiled alſo Berytus, was named. The whole of the forty-firſt book in Nonnus is taken up with this ſubject; wherein, under the repreſentation of Bacchus coming into the country about Libanus, and planting the vine, and in-

[19] Nonni Dionyſ. L. 41. p. 1056.

[20] The hiſtory of the Ark, and of the city denominated from it, are by this poet continually confounded: yet the original hiſtory is plain.

[21] Berith, from whence have been formed Beroë and Berytus, ſignifies a covenant; and relates to the great covenant, which the Deity was pleaſed to make with man; of which the bow in the cloud was a memorial.

troducing agriculture, he gives a true hiſtory of the ſons of Chus, who really came into theſe parts, and performed theſe things. They brought with them the traditions, of which I have been ſpeaking. They founded the temple of Venus Archiris; and built the city, which Nonnus ſtiles Beroë, and Berytus, in memory of [22] Berith, the Ark, and the covenant. But the poet ſometimes miſapplies the hiſtory, and gives to the city what belonged more truly to the original, whence it was named. The Ark we know was the ultimate, from whence all things were to be deduced. All religion, law, and juſtice, were from thence derived: particularly the ſeven Noachic precepts, which were ſuppoſed for ſome ages to have obtained univerſally. To this memorable hiſtory Nonnus more than once alludes: but attributes the whole to the city Berytus; from whence he makes juſtice to be diſpenſed over the face of the earth.

[23] δικαζει

Βηρυτος βιοτοιο γαληναιοιο Τιθηνη
Γαιαν ὁμῳ, και ποντον, ακαμπεϊ τειχεϊ θεσμων·
Ασεα πυργωσασα μια πτολις ασεα κοσμῳ.

This could not be true of Berytus, as a city: for it never had that extenſive influence. It was not of more power, or eminence, than Byblus; and far inferior to Sidon, and to other cities in its neighbourhood. I cannot help thinking that Nonnus has confounded two cities, and two emblems, in theſe deſcriptions. He through the whole ſpeaks of Be-

[22] Και Βερος μενεαινεν επωνυμον αστυ χαραξαι. Nonnus. L. 41. p. 1068.
[23] Nonnus. L. 41. p. 1076.

roë

roë and Berytus, as the ſame: and thinks, that the names are of the ſame purport. But I do not believe, that Berytus and Beroë were the ſame. I take the latter to have been the city in Syria called Berœa, at no great diſtance from the former. Both places were denominated from circumſtances relating to the Ark; and indeed from the ſame object under different types. Berytus was named from Berith *the covenant*; from whence Baal Berith had this title. But Beroë was ſo called from the Ark being eſteemed a bier, or tomb, Ϛαρις και σορος Οσιριδος. Moſt of the ſhrines in Egypt were looked upon in the ſame light. In another place Nonnus ſeems to attribute theſe things more truly to the original Berith, which he repreſents as a nymph: and ſays, that at her delivery the four winds wafted law and juſtice through all the habitable parts of the earth.

[24] εχυτλωσαντο δε κερην
Τεσσαρες αϛεα παντα διιππευοντες αηται,
Εκ Βερoης ινα γαιαν ολην πλησωσι θεμιϛων.

He had above ſtiled Berytus, βιοτοιο τιθηνη, *the nurſe or parent of life:* and of life, γαληνηοιο *attended with a calm*; when peace and comfort took place. And he mentioned that from the ſame quarter proceeded univerſal law, and equity. Theſe things could not relate to the city Berytus; but to the prototype the Ark, ſtiled Berith, they are perfectly applicable: for from thence theſe happy circumſtances did proceed. He ſeems before, when he deſcribed the labour of Beroë, to have alluded to the earth being in a ſtate

[24] L. 41. p. 1062.

of

of impurity, whoſe foulneſs nothing leſs than the ocean could purge away.

[25] Τῃ δε λοχευομενῃ—

Ωκεανος ποῤε χευμα λεχωιον ΙΞΥΙ ΚΟΣΜΟΥ.

There is in the ſame poet another remarkable alluſion to the Moſaic accounts of the Deluge. At the time of this calamity the earth was in a manner reduced to its chaotic ſtate; all the elements being in confuſion. The Ark providentially weathered the ſtorm; and got rid of the gloom, with which it had been a long time oppreſſed. At laſt the Dove was ſent out, which returned to the window of the Ark, and was through that opening taken in. All this we find mentioned in the hiſtory of Beroë.

[26] Πῤωτη κυανεης απεσεισατο κωνον ὁμικλης,
ΚΑΙ ΧΑΕΟΣ ΖΟΦΟΕΣΣΑΝ ΑΠΕΣΤΥΦΕΛΙΞΕ
ΚΑΛΥΠΤΡΗΝ.

[27] Πῤωτη Κυπριν εδεκτο φιλοξεινῳ πυλεωνι
Εξ ἁλος.

Loſt in the gloom of night ſad Beroë lay:
But ſoon ſhook off her dark Chaotic veil,
And roſe again to light. She firſt unbarr'd
Her friendly window to the auſpicious Dove
Returning from the ſea.

Nonnus was a native of Panopolis in Egypt; and the Dionuſiaca of this poet are a rhapſody compiled from hiero-

[25] L. 41. p. 1062.

[26] L. 41. p. 1056. 1058.

By Κυπρις is meant Venus, Οινας, the ſame as the Dove.

glyphical deſcriptions: alſo from tranſlations of antient hymns of that country. The ſubſtance of theſe he has taken and dreſſed up in the Grecian taſte; but without any ſyſtem, or method. Some of the original Egyptian expreſſions are to be obſerved in the courſe of his repreſentations. The purport of theſe he did not preciſely know; yet he has faithfully retained them; and they ſometimes contain matter of [28] moment.

There are ſome other verſes of this poet, of which I muſt here make mention, as they contain an addreſs to Venus Cuthereia, who roſe from the ſea: and have many alluſions to the Noachic Dove, to the new birth of the world, and the renovation of time and ſeaſons.

[29] Ῥιζα βιϐ Κυθερεια, φυτοσπορε, μαια γενεθλης,
ΕΛΠΙΣ ὈΛΟΥ ΚΟΣΜΟΙΟ, τεης ὑπο νευματι ϐλης,
Απλανεες ΚΛΩΘΟΥΣΙ ΠΟΛΥΤΡΟΠΑ ΝΗΜΑΤΑ ΜΟΙΡΑΙ·
Ειρομενη θεσπιζε, και ὡς ϐιοτοιο τιθηνη,
Ὡς τροφος Αθανατων, ὡς συγχρονος ἡλικι κοσμῳ,
Ειπε, τινι πτολεων κτλ.

We find, that the thread of life had been interrupted; but from the appearance of Venus, the Dove, it was renewed by the Fates, and carried on as before. They are the words of Harmonia to Venus, wherein among other things ſhe is inquiring, in what place equity reſided; and whether Beroë was not the ſeat of juſtice.

[28] Such are κλυτην χαεος, πεπλα δικης, ϐιοτϐ τροπις, ἡνια θεσμων, ἰξυι κοσμιϐ, ῥιζα βιϐ, λελυμενος αἱμασι θεσμων.

[29] L. 41. p. 1070.

Root of all life, great vegetative Pow'r,
The world's late conſolation, by thy hand
All things were brought to light; and at thy word
The Fates renew'd their long neglected toil.
Oh! tell me, for thou know'ſt: thy foſtering care
Saved the great founders of the human race
Amid the wreck of nature: Power ſupreme,
Say, in what favourite ſpot, what happy clime,
Has Juſtice fix'd her ſeat? To thee I ſue,
To thee, coeval with the mundane frame.

The ancients were in general materialiſts, and thought the world eternal. But the mundane ſyſtem, or at leaſt the hiſtory of the world, they ſuppoſed to commence from the Deluge. This, as I have before obſerved, was their ultimate: and the firſt idolatry next to Zabaiſm ſeems to have been founded upon traditions of this event. It conſiſted in the worſhip of the Archite Deity under the ſymbol of a Dove, called Cupris, Ionah, Oinas, Venus. Of this Epicharmus very truly takes notice in ſpeaking of the worſhip in the firſt ages.

[30] Ουδε τις ην κειvοισιv Αρης θεος, ουδε κυδοιμος,
Ουδε Ζευς βασιλευς, ουδε Κρονος, ουδε Ποσειδων,
Αλλα Κυπρις βασιλεια. κτλ.

People knew not yet
The God of armies, nor the din of war.
Jove, and his ſire, and he who rules the main,
Did not exiſt: no Deity was own'd,
Save Cupris, Queen of Heaven.

[30] Athænaus. L. 12. p. 510.

The perſons however, who were ſtiled Baalim, had a great regard paid to their memory, which at laſt degenerated into a moſt idolatrous veneration.

VARIOUS TYPES.

SEIRA, CUPSELIS, MELITTA, RHOIA, RIMMON, SIDE, MACON: alſo of SCUPHOS, HIPPOS, and the ſacred Conteſt.

AS all the great occurrences of old were repreſented by hieroglyphics; and as theſe were at times variouſly exhibited; we may in conſequence of it perceive many different emblems, which manifeſtly relate to the ſame hiſtory. The Ark in particular was deſcribed under various ſymbols: and there is a fragment of the Orphic poetry, quoted by Natalis Comes, where it is ſpoken of as an hive, and called Seira, or *the hive of Venus*.

[1] Υμνεομεν Σειρην πολυωνυμον Αφρογενειης,
Και πηγην μεγαλην βασιληϊον, ἠς απο παντες
Αθανατοι, πτεροεντες, ανεβλαση σαν Ερωτες.

[1] L. 6. p. 313.

Let

Let us celebrate the hive of Venus, who roſe from the ſea: that hive of many names: the mighty fountain, from whence all kings are deſcended; from whence all the winged and immortal Loves were again produced. Some interpret Σειρα, Seira, *a chain*; becauſe it ſo occurs in the common acceptation: and many of the ancients allude to this hiſtory under a myſterious notion of a chain. It certainly has this ſignification: but the context in theſe verſes ſhews that it cannot be underſtood ſo here. We learn from Heſychius, that Seira among other interpretations ſignified Melitta, *a bee*; *alſo an hive, or houſe of Melitta*: Σειρα, Μελιττα, η μελιττης οικος. Such is the ſenſe of it in this paſſage: and the Ark was thus repreſented in the ancient mythology, as being the receptacle, from whence iſſued that ſwarm, by which the world was peopled. It was therefore truly ſtiled πηγη, *the fountain*, ης απο παντες ανεβλαστησαν Ερωτες; *from whence the Loves*, by which is meant the Iönim, *were again produced*; all the ſuppoſed ſons of Eros and Iönah, who had been in a ſtate of death. The Seira is the ſame in purport as Baris, Theba, Cibotus, Aren, Larnax, Bœotus; and hence ſtiled Σειρα πολυωνυμος, or *Seira with many names.*

It may ſeem ſtrange that the Greeks ſhould be ſo ignorant in reſpect to their own mythology: yet it is manifeſt, that they were greatly miſtaken. Of this we have a notable inſtance in the term, about which we are treating. Both [2] Theopompus and Hellanicus thought that by Seira was meant a chain: and as the ancient name, Ακμων, Ac-

[2] Fulgentii Mytholog. L. 1. c. 2. p. 630.

mon

mon occurred often in their hiſtory, they interpreted this an anvil. In conſequence of which they deſcribed Iönah, or Juno, as bound with fetters, and ſuſpended between heaven and earth, with an anvil at her feet. This notion is as old as [3] Homer. Yet, however authorized by antiquity, it is founded on a miſtake: and we may be aſſured, that by Seira was meant a hive: and Acmon was a title given to the Cyclopian Deity, the ſame as Nilus, Ouranus, and Oſiris; of whom I have ſpoken [4] before.

From what has preceded we may perceive, that Seira was no other than Damater, the ſuppoſed mother of mankind; who was alſo ſtiled Melitta, and Meliſſa; and was looked upon as the Venus of the eaſt. It was properly a ſacred receptacle: whence it is by Heſychius above ſtiled *Μελιττης οικος, the temple or houſe of Melitta.* This Deity was the ſame as Mylitta of the Babylonians and Arabians, who is mentioned by [5] Herodotus as enjoying among thoſe nations joint honours with Dionuſus. The prieſts of the Seira were called Melittæ, and Meliſſæ, from this Deity, whom they worſhiped: and the votaries in general had that appellation. Many colonies went abroad under this appellation; and may be plainly traced in different parts of the world: but the Grecians have ſadly confounded the hiſtories, where they are mentioned, by interpreting Meliſſæ

[3] Iliad. O. V. 20. Iliad. Θ. V. 25.

[4] Vol. 1. p. 514. Acmon, like Almon, related properly to the God Lunus. Ac-Mon ſignified *illuſtris Deus Lunus*: and from hence came the connexion between Acmon and Seira.

[5] L. 1. c. 131. c. 199.

bees.

bees. [6] Philoſtratus mentions, that, when the Athenians ſent their firſt colony to Ionia, the muſes led the way in the form of bees. And Herodotus ſays, that all the northern ſide of the Danube was occupied by [7] bees. When the ſhepherd Comatas was incloſed in an Ark, [8] bees were ſuppoſed to have fed him. Jove alſo upon mount Ida was ſaid to have been nouriſhed by [9] bees. When the temple at Delphi was a ſecond time erected, it was built by bees; who compoſed it of wax, and feathers, brought by Apollo from the [10] Hyperboreans. Such are the Grecian accounts: but the Meliſſæ, thus interpreted, were certainly prieſts and prieſteſſes of the Ark, ſtiled Seira, Theba, Selene, and Damater. When Pindar mentions [11] Μελισσας Δελφιδος κελαδον, *the voice of the Delphic bees*; the Scholiaſt tells us, that the Meliſſæ were the prieſteſſes of Damater; and that, according to ſome writers, all the female attendants of that Goddeſs were ſo called. And he farther adds, *that theſe were the perſons, who firſt cultivated the fruits of the earth; and taught mankind agriculture; by which they weaned them from their foul and unnatural* [12] *repaſts.* Conformably to this

[6] Μεσαι ἠγεντο τῃ ναυτικῃ εν εἰδει μελισσων. Icon. L. 2. p. 793.

[7] Ἑρμηκες λεγουσι, Μελισσαι κατεχουσι τα περαν τα Ἱστρ. L. 5. c. 10.

[8] Theocrit. Idyll. 7. v. 81.

[9] Callimach. Hymn. in Jov. V. 50.

[10] Pauſan. L. 10. P. 810. Δευτερον υπο μελισσων τον ναον.

[11] Pyth. Ode 4. p. 239. Μελισσας κυριως τας της Δημητρος Ἱερειας κτλ. The Scholiaſt upon Theocritus in like manner ſays, τας ἑταιρας (or, as ſome read, ἱερειας) αυτης (Περσεφονης) και Δημητρος Μελισσας λεγεσθαι. Idyll. 15. v. 94.

[12] Αλληλοφαγιαν. Ibid.

this we learn alſo from [14] Porphyry, that the ancients called the attendants upon Damater Meliſſæ: and farther Σεληνην τε—Μελισσαν εκαλουν: *they likewiſe called Selene Meliſſa.* From hence, I think, we may be certain, that by Meliſſa was meant the Deity of the Ark; which was repreſented under the ſymbol of Seira, the hive; by Heſychius rendered Μελιττης οικος. And we may be farther aſſured, that all theſe fables about bees related to colonies of the Meliſſeans; who ſettled in different parts, and performed all, that is mentioned. At the ſame time I make no doubt, but that the bee was an hieroglyphic, by which Melitta was deſcribed: and it is to be found as a ſacred, and provincial, emblem upon coins, which were ſtruck at places, where ſhe was worſhiped. But the Greeks did not properly diſtinguiſh between the original and the ſubſtitute: and from thence theſe miſtakes aroſe. The Meliſſæ were certainly female attendants in the Arkite temples, who uſed to ſing the ſacred hymns. Hence Damater, and Perſephone had the title of Μελιττωδης from theſe ſongs made to their honour. Homer, ſpeaking of a myſterious grotto, ſacred to the nymphs in Ithaca, by which was meant an ancient Arkite Petra, among other circumſtances mentions,

[15] — ενθα δ' επειτα τεθαιβωσσωσι Μελισσαι.

Theſe words the commentators apply literally to bees.

Ην χρονος, ηνικα φωτες απ' αλληλων βιον ειχον Σαρκοδακη, κρεισσων δε τον ηττονα φωτα δαιζε. Ex Sexto Empirico Orphica. Vide fragmenta Orphei apud Geſner. P. 378.

[14] De Antro Nymphar. P. 261. c. 1. Και τας Δημητρος ιερειας—Μελισσας οι παλαιοι εκαλουν. Σεληνην τε—Μελισσαν εκαλουν.

[15] Odyſſ. N. V. 106. It ſtood in the harbour ſacred to the God Phorcun.

But the whole is a myſtery, which probably Homer did not underſtand. Thebotha, Θηβωθα, from whence the ſtrange word τεθαιβωσσισι is formed, ſignifies *the Ark*; as we may learn from [16] Clemens Alexandrinus: and the terms τεθαιβωσσισι Μελισσαι relate to a temple, where the Meliſſæ of Damater ſang hymns in memory of the Ark Theba, called alſo Thebotha.

The Ark was likewiſe ſtiled Cupſelis, Κυψελις, a word of the ſame purport as Seira. At Corinth was a family named Cupſelidæ, who were originally prieſts of the Ark; and who firſt introduced the ſymbolical rites of it into that city. Cupſelus, the father of Periander, was of this order: upon which account Pauſanias ſuppoſes, that theſe rites commenced with [17] him. He accordingly attributes to him many intereſting circumſtances of antient hiſtory, to which he had no title. But Pauſanias lived many centuries after the father of Periander; and might eaſily miſapply this hiſtory, which was ſo much prior in time. The perſon alluded to was ſuppoſed to have been expoſed in an ark upon the waters, and miraculouſly [18] preſerved. This Ark was called Cupſelis, Κυψελις, and Κυψελη; which Heſychius terms a bee-hive, πλεκτον αγγειον Μελισσων: Κυψελιδες, Μελισσοφατναι. In memory of the perſon preſerved it was uſual to carry machines of this ſort, and dedicate them in different temples. Pauſanias mentions one, which had been

[16] Την Κιβωτον—Θηβωθα καλουμενην. Clemens. Strom. L. 5. p. 667. It ſeems to have been an ancient Chaldaïc term.

[17] Της μεν δη σωτηριας ἑινεκα τω Κυψελω το απ' αυτω γενος οι ονομαζομενοι Κυψελιδαι την λαρνακα ες Ολυμπιαν ανεθεσαν. Pauſan. L. 5. P. 419.

[18] See Chryſoſtom. Orat. 11. p. 163.

made a preſent to the Deity at Olympia by the people of [19] Corinth. It had an inſcription in ancient characters, which were written both from the right, and from the left, after the manner called βουστροφηδον. This was not faſhioned like a hive, though ſtiled Cupſelis; but was in the ſhape of an Ark, or box. [20] Τας δε λαρνακας οι τοτε εκαλεν Κορινθιοι Κυψελας, *The Corinthians in thoſe times called an Ark, or cheſt, Cupſelis*; which alſo ſignified an hive. This machine was made of cedar; and dedicated on account of the great deliverance, which Cupſelus had experienced from the waters. The Corinthians ſeem to have preſerved many memorials of this event. Palæmon and the Dolphin, and the ſtory of Arion, have both the ſame reference. Palæmon was the ſame as Dionuſus, the ſame alſo as [21] Hercules: of which Hercules the Poets mention a tradition that he was upon a time preſerved in the body of a [22] Cetus. All theſe emblematical repreſentations related to the ſame great event. As the Melittæ, and Meliſſæ, were prieſteſſes of Melitta; the Cupſelides of the Cupſelis; ſo I imagine that the Seirenes were prieſteſſes of the Seira, called Seiren: and that all theſe terms related to the ark. The Seirenes, Σειρηνες, were celebrated for their ſongs; becauſe they were of the ſame order as the Meliſſæ, who were greatly famed for their harmony. We have ſeen above, that when the Meliſſæ conducted a colony to Ionia, they were eſteemed the ſame as the [23] Muſes.

I have

[19] Pauſan. L. 5. p. 420.

[20] Pauſan. L. 5. p. 420.

[21] Παλαιμων, Ἡρακλης. Heſych.

[22] Lycophron. V. 33. and Scholia.

[23] The Seirens had certainly ſome relation to the Ark and Dove. Hence at

I have mentioned, that the Ark was looked upon as the mother of mankind, and ſtiled Da Mater: and it was upon this account figured under the ſemblance of a pomegranate. This fruit was named Rhoia, Ῥοια: and as it abounds with ſeed, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. From hence the Deity of the Ark was named Rhoia, which ſignified a pomegranate, and was the Rhea of the Greeks. The ancient Perſians uſed to have a pomegranate carved upon the top of their walkingſticks and [24] ſcepters: undoubtedly on account of its being a ſacred emblem. What is alluded to under the character of the Goddeſs Rhoia, or Rhea, is very plain from her imputed attributes.

[25] Ῥειη, τοι ΝΟΕΡΩΝ ΜΑΚΑΡΩΝ πηγη τε, ῥοη τε·
Παντων γαρ πρωτη δυναμει κολποισιν αφραστοις
Δεξαμενη γενεαν επι παν προχεει τροχεωταν.

[26] Ποτνια Ῥεα, θυγατηρ πολυμορφε Πρωτογενοιο,
Μητηρ μην τε Θεων, ηδε θνητων ανθρωπων,
Ελθε, μακαιρα θεα, σωτηριος.

The Pomegranate was not only called Rhoia, and Rhea, but alſo Rimmon. [27] Rimmon linguâ ſanctâ malum punicum ſignificat, et Venerem denotari putat N. Serrarius. It was reverenced under this name in Syria: and was held ſa-

Coronea they were repreſented upon the ſame ſtatue with Juno. Pauſanias ſays, that the Goddeſs held them in her hand. L. 9. p. 778. He ſtiles it αγαλμα αρχαιον.—φερει δ' επι τη χειρι Σειρηνας.

[24] Herodotus. L. 1. c. 195.

[25] Orphic Frag. 34. p. 395.

[26] Orphic Hymn. 13. p. 204.

[27] Selden de Diis Syris. Synt. 2. p. 254.

cred

cred in Egypt. Achilles Tatius mentions an ancient temple at Peluſium, in which was a ſtatue of the Deity, ſtiled Zeus Caſius, holding this [28] myſterious fruit in his hand. We may from hence infer, that he was upon Mount Caſius worſhiped in the ſame attitude: and the God Rimmon, mentioned by the [29] ſacred writers, was probably repreſented in the like manner. Peter Texeira in his travels through Meſopotamia mentions his coming to two round mounts not far from Ana upon the Euphrates. They were called by the natives Ruman hen; which, he ſays, ſignified the two [30] pomegranates. It was probably their ancient name, the ſame as Rimmon; and had been given of old upon account of the worſhip there obſerved. He ſaw two others of the ſame figure at no great diſtance.

Another name for the Pomegranate was [31] Side: of which name there was a city in Pamphylia. This place was undoubtedly ſo denominated from the rites of the Ark, and the worſhip of the Dove, Dione; whoſe myſteries were accompanied with the rites of fire. The city was ſituated upon a branch of that vaſt ridge called Taurus: and its hiſtory is taken notice of by the Poet Feſtus Avienus.

[28] Περιβλητοι δε την χειρα, και εχει Ροιαν επ' αυτη. Της δε Ροιας ὁ λογος μυτικος. Achilles Tatius. L. 3. p. 167.

[29] 2 Kings. C. 5. v. 18. There were many places in Syria and Canaan, which ſeem to have been denominated from this hieroglyphic. Mention is made in Joſhua of the city Rimmon in the tribe of Simeon: We alſo read of En-Rimmon, Gath-Rimmon, and the mourning of Hadad-Rimmon in the valley of Megiddo. See Joſh. C. 19. v. 7. Nehemiah. C. 11. v. 29. Joſh. C. 19. v. 45. Zachariah. C. 12. v. 11.

[30] Texeira's Travels. C. ix.

[31] Σιδαι, ῥοιαι. Heſych.

[32] Surgunt ibi culmina Tauri
Pamphyliæ in fines; hoc idem Cragus habetur
Nomine ſub gentis: prope celſam ſurgit in arcem
Priſca Side: fomes calidis adoletur in aris
Sæpe Dionææ Veneri.

The Bœotians retained this ancient name, and called a pomegranate Side, as we learn from Agatharchides. [33] Σιδας δε — τας Ροιας καλεσι Βοιωτοι. They had alſo an [34] aquatic, which from its reſemblance they called by the ſame name. There was likewiſe a city in Bœotia named Side; probably founded, and denominated by the ancient Cadmians, from their worſhip. It was ſaid to have been built by Side, the daughter of Danaus; which hiſtory may be in great meaſure true: for by a daughter of Danaus is meant a prieſteſs of Da Naus, the Ark, the ſame as Da Mater. There is a hiſtory mentioned by Arnobius of a king's daughter in Phrygia, named Nana; who lived near the mountain, where Deucalion was ſuppoſed after the Deluge to have landed. She is ſaid to have found a pomegranate, which ſhe put into her boſom, and by its influence became with child. Her father ſhut her up with an intent to deſtroy her: but during her confinement ſhe produced Atis, or Attis; the perſon, who firſt inſtituted the ſacred rites of Rhea, and Cubele, and who was looked upon as the ſame as Apollo. Pauſanias has a ſtory ſomewhat ſimi-

[32] V. 1012.
[33] Athenæus. L. 14. p. 650.
[34] Σιδη φυτον ομοιον Ροιᾳ. Athenæus ibid.

lar,

lar, but with many additional circumſtances: from all which we may perceive that it was an ancient [35] tradition, and related to an hiſtory of conſequence; but taken from ſome allegorical deſcription, when the terms were imperfectly [36] underſtood. In many countries, where the people were unacquainted with the Rhoia, they made uſe of the [37] Poppy for the ſame emblem: and it is accordingly found with ears of wheat, and other ſymbols, upon coins and marbles, where Juno, Venus, Mithras, and other Deities are commemorated. To whom it originally related may be known from its name. The Poppy was by the ancient Dorians ſtiled Μακων, Macon. Now Ma, and Mas, among the Amonians ſignified water, and with ſome latitude the ſea. Ma-Con denoted the Deity worſhiped under the name of Poſeidon; and ſignified Marinus Deus, ſive Rex aquarum. The fruit was denominated from the God, to whom it was ſacred. It is obſervable that Feſtus Avienus in the paſſage above ſtiles the city in Pamphylia priſca Side. This is a tranſlation of the Greek word αρχαια: which term in this place, as well as in many others, did not, I imagine, relate to the antiquity of the city: for it was probably not ſo ancient as Tarſus, or Sidon, or as many cities in the eaſt. But

[35] Arnobius. L. 5. p. 158. Pauſan. L. 7. p. 566.

[36] Nana ſeems to be a miſtake for Naua: though the Patriarch does appear to be ſometimes alluded to under the name of Nun, which is not much unlike Nana. Epiphanius mentions ſome heretics, who worſhiped Idal-Baoth. This was either a place or a machine, where the holy man Nun was ſuppoſed to have been born under the ſemblance of a ſerpent. See Lilius Gyrald. Syntag. 1. p. 72. See alſo Origen contra Celſum. L. 6. p. 294, 296.

[37] See Gruter. Inſcript. P. 33. n. 10. Deo Invicto Mithræ.

by Archaia Side was meant the Arkite city. Arca, Arcas, Argus, all ſignified the Ark: and Archaia betokened any thing, that had a relation to it. But as the Ark and Deluge were of the higheſt antiquity in the mythology of Greece; and every thing was deduced from that period; Archaia from hence came to ſignify any thing very ancient; and Archa, Αρχα, the beginning. As Damater was the ſame as Rhoia, we find, that the pomegranate was the only fruit, which did not appear at her altar in [38] Arcadia. This, I imagine, was owing to its being the expreſs emblem of the Deity; and too myſterious to be preſented, as an [39] offering.

Cubela was another name of this Deity, who is mentioned as the mother of the Gods. She had on her head a tower or city; to ſhew that all nations were derived from her. Cubeba was the ſame Deity; or rather, they were both places, where thoſe Deities were worſhiped: for places were continually ſubſtituted for Deities, as I have ſhewn. Κυβελα is Cu-Bela, the temple of Bela, the feminine of Belus, a title of the chief Chaldaïc God: and Cu-Baba is the temple of Baba, the mother of the infant world, the ſame as Rhoia and Damater. As the perſons in the Ark were ſuppoſed to return by a renewal of life to a ſecond

[38] Δενδρων απαντων πλην Ροιας. Pauſan. L. 8. p. 676.

[39] See Philoſtratus. Vita Apollon. L. 4. c. 9. Η Ροια δε μονη φυτον τη Ηρα φυεται. *The Roia is a plant particularly reared in honour of Juno.* The myſterious purport of this emblem Pauſanias knew; but thought it too ſacred to be diſcloſed. Τα μεν ουν ες την Ροιαν (απορρητερος γαρ εστιν ο λογος) αφεισθω μοι. L. 2. p. 148.

ſtate

ſtate of childhood: this machine was on that account ſtiled Cubaba, or the houſe of infants; for that was the purport of Baba: and, in conſequence of it, [40] βαβαζειν το μη διηρθρωμενα λεγειν, *babazein among the Greeks ſignified to ſpeak inarticulately like children.* In Syria, where the Arkite worſhip was particularly maintained, this reputed mother of mankind was worſhiped under the name of Baba or Babia. [41] Βαβια δε οι Συροι, και μαλιστα οι εν Δαμασκῳ, τα νεογνα καλουσι παιδια, ηδη και μειρακια, απο της παρ' αυτοις νομιζομενης, [42] Βαβιας θεου. *The people of Syria, and eſpecially thoſe of Damaſcus, call children in their infancy Babia; and they alſo call them by the ſame name, when they are ſtill older. They are ſo denominated from Babia, who in that part of the world is eſteemed a Goddeſs.* Here it was, that they reverenced the Rhoia and Rimmon; which were emblems of the ſame perſonage, the Rhea, Cybele, and [43] Cybebe of the Ionians. All the coins of the Aſiatic cities, where theſe traditions prevailed, have on their reverſe little emblematical repreſentations, which allude to their ancient rites and religion. Hence, in the coins of Syria, we find this Goddeſs with a tower upon her head, ſitting upon a rock in a ſtate of ſecurity. In her right hand ſhe holds ſome ears of corn, to denote the promiſe of plenty and return of the ſeaſons; and there is often near her the myſtic hive.

[40] Heſychius.

[41] Damaſcius, Vita Iſidori, apud Photium. C. 242. p. 1043.

[42] Βαβαι Συριστι, Εβραϊστι συγχυσις. Heſych. in voce βαβη.

[43] Κυβηβη, ἡ Ρεα. Hom. Odyſſ. B. Schol.
Κυβηκη (Κυβηβη, Albertus) μητηρ των Θεων. Heſychius.

At ſome diſtance ſtands an altar; and over her head a bird. Below at her feet are water, and waves, and a perſon, who ſeems to be in danger, and ready to ſink. There is a coin to this purpoſe of the empreſs Julia Severa, which was ſtruck at Antioch upon the Orontes. Vaillant and other learned antiquaries ſuppoſe the water to relate to the ſtream, which ran by the city: and that the perſon in the water was the Deity of the river. But river Gods were generally repreſented as aged perſons, with their heads crowned with ſedge and reeds; and in a very different attitude. Beſides, if this figure related to the Orontes, how comes it to paſs that we find it upon coins of other cities at a diſtance, which had no connexion with that river? We find the ſtory with very little variation upon coins of Julia Mæſa at Edeſſa; of Severus at Charræ; of Gordian at Singara; of Barbia Orbiana at Side; of Philip at Niſibis; of Alexander Severus at Rheſain. The hiſtory muſt have been general, where the repreſentations were ſo uniform and common. It was undoubtedly taken from the religion of the Syrians and Meſopotamians; and from the emblems in their ſeveral temples; all which related to one great event. In ſome of theſe repreſentations there is cloſe by this towered Goddeſs the ſymbolical hive; which could have no relation to the Orontes.

The Patriarch and his family, when they came from their ſtate of confinement, muſt have had a moſt dreary proſpect from the mountain, upon which the ark had reſted: and wherever they turned their eyes could diſcover nothing but

Mater Deorum *cum modio, et turre. Homo in aquis natabundus.*

Basire Sc.

T. Chambars Sculpsit.

Spes Divina.

Romæ ad Bellaianis Hortos.

Gruter Vol. 1. p. 102.

but a ruined world. It therefore pleaſed God to immediately afford them ſome comfortable promiſes. Among other things he aſſured them, upon an altar being raiſed, and a ſacrifice offered, that the earth ſhould be no more accurſed: that [44] ſeed time and harveſt, cold and heat, and ſummer and winter, and day and night ſhould not ceaſe: and as a teſtimony of it, he placed his bow in the cloud. This divine hope, ſo graciouſly afforded them, was afterwards many ways recorded: and as in the firſt ages they had not the uſe of letters, they commemorated theſe bleſſings in their rites: and deſcribed them by various ſymbols, which were too reverentially regarded. Hence Da Mater was repreſented with an handful of ripe corn: and there is a ſtatue of her ſtill preſerved, under the character of Divine [45] Hope, ſet off with many of the emblems, of which I have been ſpeaking. She is figured as a beautiful female perſonage; and has a chaplet, in which are ſeen ears of corn like rays. Her right hand reclines on a pillar of ſtone; to ſhew on what good baſis her faith is founded. In her left are ſpikes of corn; and on each ſide a pomegranate. Cloſe by her ſtands the Seira or Cupſelis, that myſterious emblem, in the expreſs form of a hive: out of the top of which there ariſe corn and flowers, to denote the renewal of ſeaſons, and promiſe of plenty. In the centre of theſe fruits, the favourite emblem, the Rhoia appears again, and crowns the whole. In one corner towards the upper part is a bale of goods, bound up in ſuch a manner as is practiſed, when

[44] Geneſis. C. 8. v. 22.

[45] See Gruter. Spes Divina. Vol. 1. p. 102.

people are going upon a courſe of travel; or are to make a voyage to ſome diſtant part of the world.

But the moſt pleaſing emblem among the Egyptians was exhibited under the character of Pſuche, Ψυχη. This was originally no other than the [46] Aurelia, or butterfly: but in aftertimes was repreſented as a lovely female child with the beautiful wings of that inſect. The Aurelia, after its firſt ſtage as an Eruca, or worm, lies for a ſeaſon in a manner dead; and is incloſed in a ſort of a coffin. In this ſtate of darkneſs it remains all the winter: but at the return of ſpring it burſts its bonds, and comes out with new life, and in the moſt beautiful attire. The Egyptians thought this a very proper picture of the ſoul of man, and of the immortality, to which it aſpired. But they made it more particularly an emblem of Oſiris; who having been confined in an ark, or coffin, and in a ſtate of death, at laſt quitted his priſon, and enjoyed a [47] renewal of life. This circumſtance of the ſecond birth is continually deſcribed under the character of Pſuche. And as the whole was owing to divine love, of which Eros was an emblem, we find this perſon often introduced as a concomitant of Pſuche. They are generally deſcribed as accidentally meeting, and enjoying a pleaſing interview; which is attended with embraces and ſalutes; and every mark of reconciliation, and favour.

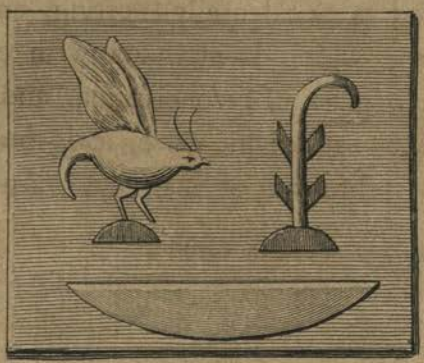
From this union of divine love, and the ſoul, the ancients dated the inſtitution of marriage. And as the re-

[46] Ψυχη, πνευμα, και ζωυφιον πτηνον. Heſych.

[47] Οσιριδος αναβιωσις, και παλιγγενεσια. Plutarch. Iſis et Oſiris. P. 364.

newal

Chrysalis, Aurelia, Scarabæus, Musca, Pouches Emblemata, ex Gorlæo, et Kirchero Desumpta.



newal of mankind commenced from their iſſuing to light from the Ark, and from the gracious promiſe of increaſe made by the Deity upon that occaſion; they thought proper to aſſign to Iönah, or Juno, that emblem of Divine Providence, the office of preſiding at this [48] ceremony. She was accordingly ſtiled Γαμηλια, Soſpita, Domiduca, Pronuba, Lucina, Προγαμεια, Populonia, Mena, Mater Deûm, Προθυραια. And among the Romans the month denominated from her was eſteemed the moſt auſpicious for eſpouſals.

[49] Tunc mihi poſt ſacras monſtratur Junius idus,
Utilis et nuptis, utilis atque viris.

Their marriages were alſo determined by the moon: and in the judgment of Pindar, the beſt ſeaſon was at the [50] full. But according to the more ancient opinion the fourth day was the moſt favourable, when the moon appeared a creſcent: which day of the moon was reputed ſacred both to Hermes and Venus. Hence Heſiod ſays,

[51] Εν δε τεταρτη μηνος αγεσθαι ες οικον ακοιτιν.

Remember, upon the fourth of the month you are to lead home the woman, whom you have eſpouſed. The full according to this Poet was of all the moſt [52] unfortunate. Through the whole ceremony at the celebration of nuptials there were plain alluſions to the ſame ancient hiſtory, which they religiouſly recorded. The ſtate of darkneſs, the uncovering of the Ark, the return of ſeaſons, the promiſe of plenty,

[48] Junoni ante omnes, cui vincla jugalia curæ. Æneid. L. 4. v. 59. Junonemque, toris quæ præſidet alma maritis. Ovid. Epiſt. Phyllis ad Demoph.

[49] Ovid. Faſt. L. 6. v. 223.

[50] Iſthm. Ode 8. P. 485. εν διχομηνιδεσσι δε εσπεραις.

[51] Opera et Dies. V. 800.

[52] Ibid. V. 782.

were all [53] commemorated. To Iönah upon theſe occaſions was added a Genius, called Hymen; the purport of whoſe name is a veil or [54] covering. In the hiſtory of Hymen they probably referred to the ſame object, which was ſtiled [55] χιτων Φανητος, *the covering of Phanes:* from whence that Deity after a ſtate of concealment was at laſt diſengaged. Saturn was often depicted with his head under cover, which had an allegorical meaning. Hymen as a perſonage was the God of the veil; and ſaid to have been an [56] Argive, and the ſon of [57] Liber, the ſame as Dionuſus: though many ſuppoſe him to have been the ſon of Magnes. This was the ſame as Manes, the lunar God, of whom we have ſo often treated. At the celebration of nuptials the name of Hymen was continually echoed: at the ſame time there were offerings made of fruit, and of meal; alſo of Seſamum, and [58] poppies; which ceremony was called [59] σημειον, *the ſign.* Among the Romans it was uſual to ſcatter nuts, and to invoke a Deity, called Thalaſſius. Of this Catullus takes notice in his addreſs to Manlius, where he tells him,

[53] Hence the ceremonies ſtiled αποκαλυπτηρια, οπτηρια, Αθηματα, the baſket of fruit, the cheſt of flowers, and the like.

[54] Υμην απο ὑμενος. Velum, membrana, Lexicographi. Υμενωδες, λεπτον. Heſych.

[55] Αργητα χιτωνα, η την νεφελην, ὁτι εκ τουτων εκθρωσκει ὁ Φανης. Damaſcius. Vide Bentleii Epiſt. ad Millium. P. 3.

[56] Υμεναιος, Αργειος. Scholia in Iliad. Σ. V. 493.

[57] See Lilius Gyraldus, Synt. 3. P. 132.

[58] Ariſtoph. Ειρηνη. Schol. V. 869. The bride was crowned with a chaplet, in which were poppies.

[59] Τας νυμφας ιουσας επι τον γαμον φρυγετρων φερειν, σημειον. Lex Solonis.

Satis

[60] Satis diu
Luſiſti nucibus; lubet
Jam ſervire Thalaſſio.

The Romans did not know the purport of this obſolete name; as may be ſeen by their various and contradictory [61] interpretations. Thalaſſius was the God of the ſea, the ſame as Poſeidon: the ſame alſo as Belus, and Zeus. This is evident from his being worſhiped under this name by the Sidonians. Θαλασσιος Ζευς εν Σιδωνι τιμαται. Heſych. Thalath according to [62] Beroſus was among the ancient Chaldeans the name of the ſea. From hence came Thalatta, and Thalaſſa of the Greeks; and the God Thalaſſius of the Romans. It is remarkable that at the celebration of nuptials among the Greeks, after they had ſacrificed to the Gods, and appeaſed the Dæmons, a youth was introduced with a cheſt of flowers; who repeated the very ſame words, which were uſed at the myſteries, Εφυγον κακον; ευρον αμειvον: *I have eſcaped an evil: and I have met with a more fortunate lot.* Theſe words could not be applicable to the bride. The quitting the ſtate of virginity could not well be called eſcaping an evil. The expreſſion would beſides be prema-

[60] Epithalamium Juliæ. V. 132.

[61] Plutarch in Romulo. Livius. L. 1. c. 9.

Varro deduces it from Talaron, ſignum lanificii. See Pompeius Feſtus. That the Romans were ignorant of the purport is plain from the queſtion of Plutarch, in another place. Δια τι ὁ πολυθρυλλητος αδεται Ταλασιος εν τοις γαμοις; Quæſt. Romanæ. P. 271. It was more commonly rendered Thalaſſius, and Thalaſſio.

[62] Euſeb. Chron. P. 6. Το Χαλδαϊκῳ Θαλατθ—Ελληνικῳ μεθερμηνευεσθαι Θαλασσα.

ture.

ture. The words ſhould at this rate have been repeated by the bride herſelf, and at her quitting her chamber; not previouſly to her going into it: for as yet the marriage was incompleat, and her condition unaltered. And we may be aſſured from the words being uſed at the myſteries, that they alluded to an ancient piece of mythology; and not to any thing new.

The two birds, which were introduced ſymbolically upon theſe occaſions, were the Raven and the Dove. The hiſtory of the latter is well known. In reſpect to the former many have thought it a bird of ill omen; and it has been ſaid, that the very croaking of the Raven would put a ſtop to the proceſs of matrimony. Yet we may be aſſured, that there were times, when it was otherwiſe eſteemed. And we are told by Ælian, [63] εν τοις γαμοις μετα τον Υμεναιον Κορωνην καλειν: *that at nuptials after the Hymeneal hymn they uſed to invoke the Raven.* The bird was alſo many times introduced, and fed by the bride; and there was a cuſtomary ſong upon the occaſion, which began [64] Εκκορει, κορα, κορωνην: *Come, young woman, feed the Raven.* The treat conſiſted of figs, as we learn from ſome verſes of the Poet Phœnix Colophonius in Athenæus, where it is ſaid of the bride, [65] Και τη Κορωνη παρθενος φερει συκα. *The young*

63 De Animal. L. 3. c. 9.

64 Horapollo. L. 1. c. 8. See the learned notes of Johannes Cauſſinus upon this paſſage.

65 L. 8. p. 359. The mythologiſts out of every circumſtance and title formed a perſonage. Hence Pauſanias ſpeaks of the Raven as an ancient hero, and mentions his family. Κορωνη δε γινονται Κοραξ, και Λαμεδων. L. 2. p. 123.

Lady

Lady is now carrying figs to the Raven. This ceremony was doubtleſs in conſequence of a tradition, that the Raven upon a time was ſent by Apollo upon a meſſage; but diſappointed him, and did not return. Inſtead of fulfilling his orders he perched upon a [66] fig-tree, and waited till the fruit was ripe.

In ſhort marriage was ſuppoſed to commence at the reſtoration of the world, when the thread of man's life was renewed. To this event moſt of the Gentile ceremonies [67] related: and as they repreſented the reconciliation of Divine Love, and the Soul, under the ſemblance of an interview, and union; they made it the prototype of their nuptial rites. It was in conſequence of this often deſcribed as a real [68] marriage: and we accordingly find in ancient ſculpture Eros and Pſuche introduced together under a veil, with the myſtic dove in their hands; and thus proceeding to the nuptial bed. To this they are conducted by Hymen with his torch; and with all the other emblems, which were uſual upon theſe occaſions. There have probably been many repreſentations of this hiſtory; but there is one particularly curious both for workmanſhip and deſign. It is an engraving upon a fine onyx by Tryphon, a Grecian artiſt; who has deſcribed under the proceſs of a marriage this union of Eros and Pſuche.

[66] Ovid. Faſt. L. 2. v. 255.

[67] Hence in the marriage of Peleus and Thetis there is a particular addreſs, that the ſpindle, upon which this thread of life was enrolled, might run again, and that the Fates would renew their labour.

Currite, ducentes ſubtemina, currite, fuſi. Catullus.

[68] See Apuleius. L. 6. p. 194.

It has been mentioned, that Oſiris was the ſame as Orus. He was upon this account called the elder Orus, [69] ὁ πρεσβύτερος Ωρος: and Orus might with equal propriety have been ſtiled the younger Oſiris: for each of the terms related to the ſame perſon in a different ſtate. Plutarch tells us, that the Egyptians looked upon Oſiris, as the head, or beginning; upon Iſis, as the receptacle; and eſteemed Orus, as the completion, and [70] perfection of the whole. Iſis was called the treaſury of nature, the nurſe of all things, the houſe of Orus, in which Orus was [71] preſerved. Both Orus, and Oſiris, were ſtiled Heliadæ; and often repreſented as the Sun itſelf. Hence many have been miſled; and have referred what has been ſaid of theſe perſonages, to the luminary. But the Egyptians in this title did not allude to the Sun, but to a perſon, who had been wonderfully preſerved; as appears from their hieroglyphics. When they would deſcribe Helius, ſays [72] Porphyry, they repreſent a man in a float, or ſhip, which is ſupported by a crocodile. Orus is often deſcribed, as ſtanding upon a crocodile, and at the ſame time ſurrounded with other ſymbolical repreſentations. For as the Egyptians in their rites referred to a perſon preſerved in the midſt of waters; they accordingly, to deſcribe that hiſ-

[69] Τον Αρεϑηριν, ὁν Απολλωνα, ὁν και πρεσβυτερον Ωρον ενιοι καλεσι. Plut. Iſis et Oſiris. P. 355.

[70] Τον μεν Οσιριν, ὡς αρχην, την δε Ισιν, ὡς ὑποδοχην, τον δε Ωρον, ὡς αποτελεσμα. Ibid. P. 374.

[71] Ισιν—δεκτικον πασης γενεσεως, καϑο τιϑηνη, και πανδεχης. Ibid. P. 372. Ισιν, οικον Ωρᾳ κοσμιον. P. 374. Χωραν γενεσεως, και δεξαμενην. Ibid.

[72] Ἡλιον δε σημαινεσι ποτε μεν δι' ανϑρωπε επιβεβηκοτος πλοιε επι κροκοδειλε κειμενε. Euſeb. Præp. Ev. L. 3. p. 115.

2 tory,

Ex Dactyliotheca Ducis Marlburiensis.

tory, made uſe of types, which had ſome analogy, and reſemblance to ſuch preſervation. Some of theſe could ſcarcely be called ſymbolical, the purport was ſo manifeſt. Such was their carrying about the image of a man in an ark (εν κιβωτῳ), who appeared to be [73] dead; and who afterwards was ſuppoſed to return from a ſtate of darkneſs to [74] life. But ſuch deſcriptions related rather to their ceremonies. The ſimilitude, of which I am now ſpeaking, is to be chiefly obſerved in their hieroglyphics and ſculptures. Theſe will generally be found to have a plain analogy with the hiſtory, which they repreſent. Hence the crocodile, and Hippopotamus, were emblems of the Ark; becauſe during the inundation of the Nile they roſe with the waters, and were ſuperior to the flood. The Lotus, that peculiar plant of the Nile, was reverenced upon the ſame [75] account: and we accordingly find a frog upon the Lotus introduced as a ſacred emblem in the [76] Bembine table. We are moreover told by Iamblichus, that the figure of a man upon this plant in the midſt of mud, was an emblem of [77] Helius. This Philoſopher, as well as Plutarch, and Porphyry, imagined that theſe hiſtories related to the real Helius, the Sun: and that the ſymbols of Selene had the like reference to the Moon. In conſequence of which they have a deal of re-

[73] Ειδωλον ανθρωπου τεθνηκοτος εν Κιβωτιῳ περιφερομενον. Iſis et Oſiris. P. 357.

[74] Τον Οσιριν εξ ᾅδου παραγενομενον. Ibid. P. 358.

Τον Οσιριν παραγενεσθαι βοηθον εξ ᾅδου. Diodorus. L. 1. p. 79.

[75] The Egyptian Prieſts uſed to crown themſelves with the Lotus. Heliodorus. L. 10. p. 457.

[76] Figure GG. Edit. Amſterdam.

[77] Sect. 7. P. 151. Θεον επι Λωτῳ.

finement about a moiſt nature, and a dry: and of the Sun and Moon preſiding over moiſt ſubſtances, and watry [78] exhalations. But what they idly ſubtilize, and refine, was real. Both Helius, and Selene, were names given to objects, which were immediately connected with water; even with the ocean itſelf. They had been expoſed to water, and preſerved in it: and to this their real hiſtory related. The Lotus was made an emblem of their preſervation; becauſe in the greateſt inundations of the Nile its broad leaf riſes with the flood, and is never overwhelmed. Hence it was, that the Egyptians placed Helius upon the Lotus: and he was ſaid to have ariſen from the waters upon this plant in the form of a [79] new-born child. This could have no relation to the Sun: but was a proper picture of Oſiris, who had been looked upon as loſt, but returned to life in the character of the boy Orus. Plutarch ruins a plain hiſtory by refinement; and is at the expence of much falſe philoſophy. *Do not*, ſays he, *imagine, that the Egyptians ſuppoſed the Sun to ariſe from the Lotus in the form of a child.* No: *they only by this hieroglyphic deſcribed his being rekindled by moiſt eſſences; and ſhewed, how his fire was renewed from* [80] *water.* This mode of interpretation runs through the whole of Plutarch's treatiſe; and through the writings of all thoſe, who have given a rationale of the Egyptian rites, and mythology.

[78] Theſe notions ſeem to have been firſt propagated by Archemachus Euboïcus. They have been cloſely copied by Athanaſius Kircher in his Myſtagogia Ægyptiaca, and other writings.

[79] Τον Ἥλιον εκ Λωτου βρεφος ανισχειν νεογιλον. Iſis et Oſir. p. 355.

[80] Την εξ ὑγρων γενομενην αναψιν αινιττομενοι. Iſis et Oſiris. P. 355. et paſſim. Σελ-ηνην γονιμον το φως, και ὑγροποιον εχθσαν. P. 367.

The

The image of the moon, which in the hieroglyphics of Egypt was only uſed as a type, they conſidered as a reality: and referred the hiſtory, with which it was attended, to the luminary in the heavens. They did the ſame by the term Helius; miſtaking a title for the object, from whence it was borrowed. Hence in their explanations they have diſplayed the moſt profound and myſterious abſurdity, that ever human imagination conceived. Some of the fathers have been miſled by theſe authorities. Clemens takes notice, that the Egyptians deſcribed Helius in a ſhip, and upon a crocodile: which, he thinks, was to repreſent the paſſage of the Sun through [80] ſweet, and moiſt air. Euſebius ſays, that the paſſage of the Sun was through good potable [81] water, which was denoted by the crocodile. I am perſuaded, that the ancient Egyptians were too good aſtronomers, and naturaliſts, to have entertained any ſuch notions. By Helius they meant a perſon ſo denominated: and the Moon, to which they alluded, was Μητηρ Σεληνη τȣ Κοσμȣ, the reputed mother of the world, as Plutarch confeſſes; which character cannot be made in any degree to correſpond with the planet. Selene was the ſame as Iſis, τοπος θεων: the ſame alſo as Rhea, Veſta, Cubele, and Da-Mater.

The crocodile was greatly reverenced by the [82] Egyptians; and, according to Diodorus, it was upon account of their

[80] Ὁτι ὁ Ἡλιος δι' αιθερος γλυκερȣ και ὑγρȣ την πορειαν ποιȣμενος γεννᾳ τον χρονον. L. 5. p. 670.

[81] Σημαινει κροκοδειλος ποτιμον ὑδωρ, εν ᾧ φερεται ὁ Ἡλιος. Præp. Evan. L. 3. p. 115. Δηλοι δε το μεν πλοιον την εν ὑγρῳ κινησιν. Ibid.

[82] Plutarch. Iſis et Oſiris. P. 381. Strabo. L. 17. p. 1165.

king

[83] king Menas; the ſame, who at other times is called Menes, and Manes. This prince had been in great danger of drowning; but was waſted through the waters to land by a crocodile. In memorial of this he founded a city, which was denominated from the event the city of the crocodile. This writer ſuppoſes Menas to have really reigned over the Egyptians, becauſe he ſtood at the head of their genealogical liſt: and he farther imagines, that the ſtory was local; and that the event happened in the lake Mæris. But Menas, the ſuppoſed king of Egypt, was the Deus Lunus, and called alſo Meen, Μην, and Man. He was a Deity equally known to the Perſians, Lydians, and Cappadocians; and worſhiped under the ſame title. This legend about a crocodile was taken from ſome ſymbolical repreſentation in the city of the ſame name; and hence it was ſuppoſed to have happened in Egypt. It was a ſacred hiſtory, like that of Orus, and of Helius, upon a crocodile: for theſe were all titles, which at different times were conferred upon the ſame perſonage, and related to the ſame event. The crocodile had many names ſuch as [84] Caimin, [85] Souchus, [86] Campſa. This laſt ſignified an ark, or receptacle, like Aren, Argus, Λαρναξ, Cibotus. Καμψα, θηκη. *Campſa is an ark, or coffer*, ſays Heſychius. From hence I think the purport of the hieroglyphic may be proved. The Tortoiſe was likewiſe admitted in their ſymbolical deſcriptions; and was repre-

[83] L. 1. p. 80.

[84] Iſis et Oſiris. P. 374.

[85] Damaſcius in vitâ Iſidori. apud Photium. P. 1048.

[86] Herodotus. L. 2. c. 69.

ſented as the ſupport of the world. It is a notion at this day among the Brahmins of India that the earth reſts upon the horns of an ox, or cow. And when they are aſked, what it is that ſupports the cow, they ſay, that it ſtands upon the back of a tortoiſe. The Egyptians uſed to place this emblem upon the ſhrines of Venus: and the ſame Goddeſs was deſcribed by the people of Elis with her foot upon the [87] back of this animal, to denote her relation to the ſea.

Moſt of the Aquatics of the Nile were eſteemed ſacred: and among theſe the Faba Ægyptiaca. It was a ſpecies of bean, ſtiled Colocaſia; and was reverenced on account of its ſhape. Nothing can more reſemble a boat, than the pod of the common bean: and it is particularly like the Navis biprora, or ſacred ſhip of Iſis. The Faba Ægyptiaca had the like appearance; and this perhaps was the reaſon why Pythagoras abſtained from beans; for his whole ſyſtem ſeems to have been borrowed from Egypt. It was undoubtedly on account of this reſemblance, that it was alſo called [88] Cuamon, and Cibotium, from Cibotus, Κιβωτος, a boat. Some ſuppoſe it to have been a ſpecies of Ciborium; of whoſe fruit they made cups to drink. A perſon in Athenæus, ſpeaking of ſome particular cups, ſays, that they were called σκυφια, or ſkiffs. And he adds, that they had probably this name

87 Plutarch. Iſis et Oſiris. P. 381. Pauſan. L. 6. p. 515. Τῳ δε ἑτερῳ ποδι επι χελωνης βεβηκε.

88 In Ægypto nobiliſſima eſt Colocaſia, quam Cyamon aliqui vocant. Plin. L. 21 c. 20. p. 248. The term Cyamon or Cuamon, from whence the Greeks borrowed their κυαμος, is a compound of Cu-Amon, the ſhrine of Amon: ſo Cu-bela was the houſe or ſhrine of Bela; Cu-baba, the houſe of Baba.

from

from a vegetable in Egypt, called [89] Ciborium, whoſe fruit was like a boat. Above all others the Nymphæa ſeems to have been regarded; which is repreſented as the flower of the Lotus. It was eſteemed a ſacred ornament by the prieſts: and we find it continually uſed for a kind of coronet upon the figures of Orus, when he is deſcribed on the Lotus. It is alſo to be ſeen upon the heads of [90] Iſis and Oſiris: and the ſerpents [91] Cnuphis and Thermuthis are generally crowned with this flower. Orus is ſometimes deſcribed erect, but ſwathed in bandages, like a perſon embalmed. In his hands he holds ſome implements of art: over his ſhoulder there ſeems to be the figure of a ploughſhare; and upon his head the Nymphæa.

If any means can be found out to obtain the latent purport of the Egyptian hieroglyphics, they muſt ariſe from conſidering theſe emblems ſingly, and obſerving their particular ſcope, and deſtination. When we have aſcertained the meaning of ſome individuals, we may poſſibly diſcover their drift, when conſidered collectively. Theſe, I think, are the principles, upon which we muſt proceed: but after all it will be a dark reſearch, in which many have been bewildered. There are authors, who mention an ancient piece of hieroglyphical ſculpture, which was to be ſeen in the

[89] Και ταχα αν ειη τα λεγομενα σκυφια δια το κατωθεν εις ςενον συνηχθαι, ὡς τα Αιγυπτια Κιβωρια. Athenæus. L. 11. p. 477. See Dioſcorides. L. 2. p. 97. Strabo. L. 17. p. 1178.

Κιβωριον, Αιγυπτιον ονομα επι ποτηριω. Heſych.

[90] See Spanheim de Uſu et Præſtant. Num. Antiq. Vol. 1. p. 302, 303.

[91] Ibid.

city

Sarapis Helius: et Isis super Lotum?

Orus sive

Harpocrates.

Æ

Taurinus.

Janus Bifrons.

Hetruscus.

city Saïs of lower Egypt. It conſiſted of a [92] child, and an old man: and near them ſtood an Hawk. After theſe a Cetus, or ſea-fiſh: and laſt of all an Hippopotamus. [93] Clemens of Alexandria mentions the ſame hiſtory: but ſays, that it was at Dioſpolis. Inſtead of the river horſe he introduces a crocodile, which he ſays was an emblem of impudence. It is to be obſerved, that the Hippopotamus, and Crocodile were ſymbols of the ſame purport; both related to the [94] deluge: and however the Greeks might ſometimes repreſent them, they were [95] both in different places reverenced by the ancient Egyptians. The interpretation given by Clemens is this, *All ye, who are juſt come into the world, and all ye, who are going out, remember, that God hates impudence.* As there are ſo many crimes of high moment, which demand animadverſion, it is ſtrange, that ſo ſolemn a caution ſhould be given merely againſt impudence. The inſcription ſeems to have been put up in two places: one of which was the temple of Iſis at Saïs: the other the temple at Dioſpolis, called

[92] Plutarch. Iſis et Oſiris. P. 363.

See Pierius Valerianus. L. 31. c. 6. He interprets it naſcimur, ſeneſcimus: vivimus, morimur: naturæ diffidio.

[93] L. 5. p. 670.

[94] The Egyptians oftentimes under the character of Typhon referred to the deluge: and the Hippopotamus was an emblem of Typhon. Plutarch. Iſis et Oſiris. P. 363, 371. The ſame was ſaid of the Crocodile. It was equally a ſymbol of Typhon, and the deluge. Plut. ibid. See Jablonſki. Pars 3. P. 67.

[95] Herodotus. L. 2. c. 69. 71. 148. Strabo. L. 17. p. 1165. Plutarch. Iſis et Oſiris. P. 362. 371.

[96] Theba. Theſe are two remarkable places; in conſequence of which one would imagine, that the inſcription ſhould contain ſome memorial of more conſequence; ſomething, which had a reference to the temples, wherein it was found. Were I to attempt the deciphering of theſe hieroglyphics, which however diverſified ſeem to amount to the ſame purport, I ſhould begin from right to left, in a ſeries different from thoſe, who have gone before me. I find according to this order, that the Hippopotamus, and Crocodile, ſtand firſt: and then the Cetus. Next comes the figure of the ſacred Hawk, under which ſemblance Divine Providence was always [97] depicted: and after this an old man, and a child. It may ſeem preſumptuous to pretend to interpret what was a ſecret two thouſand years ago: I ſhall therefore only mention, what I have to ſay, as matter of opinion. The reader will remember, that the inſcription was in the temple of Iſis at Saïs; and in the temple ſtiled Theba, the hiſtory of which I have given. In conſequence of this my conjectures are, that it ſhould be read in the following manner. *As the Hippopotamus, or Crocodile, ſurvives the inundations of the Nile, juſt ſo that ſacred receptacle, the Cetus, or Ark, through the interpoſition of Providence, weathered the Deluge: by which means the aged Patriarch eſcaped, and obtained a renewal of life.* How true this inter-

[96] Τας Θηβας και Διοσπολιν την αυτην ὑπαρχειν. Diodor. Sic. L. 1. p. 88. Θηβας — Διοσπολιν ποτε κληθηναι. Euſtath. in Dionyſ. V. 248.

[97] Θεσιν βουλομενοι σημηναι——ἱερακα ζωγραφουσι. Horapollo. L. 1. c. 6. Δεικνυνται—τῳ Ἱερακι δυναμιν, και αρχην. Iſis et Oſiris. P. 371. Ὁ Θεος ἐστι κεφαλην ἐχων ἱεράκοι, ὑτος ἐστιν ὁ πρωτος αφθαρτος. Zoroaſter. apud Euſeb. Præp. Ev. L. 1. cap. x. p. 42. L. 3. c. 4. p. 94.

pretation

pretation may be, I will not preſume to ſay: it certainly correſponds with the hiſtory of each emblem, as they have been ſeparately conſidered: and is conſonant to the general ſcope of the rites, and mythology of Egypt. What is ſtill more to the purpoſe, it perfectly agrees with the deſtination of the two temples, where it is ſaid to have been found: For by Iſis was meant a ſacred [98] receptacle, as I have ſhewn: and Theba is literally the Ark. The temples were both of them built in memory of that event, which the hieroglyphic ſeems to deſcribe.

[98] Ισις—τοπος Θεων—ὑποδοχη—αικος Ωρυ. Plutarch ſupra.

Of the SCYPHUS.

Οι λιθινοι κρατηρες, και οι αμφιφορεις—Διονυσου συμβολα. Porph. de Nymph. Antro. P. 114.

I HAVE taken notice of the ſacred ſhip of Egypt, called Baris: and of the ſhip of Iſis at Rome, which was carried in proceſſion upon a yearly feſtival. There ſeem likewiſe to have been ſacred cups in the form of boats, called Cymbia, and Scyphi, Κυμβια, και Σκυφοι; of which they made a religious uſe in the proſecution of their myſteries. They were alſo introduced at feſtivals, and upon other ſolemn occaſions. It is ſaid of Perſeus, that he introduced in Perſis the deteſtable rites of the Scyphus: [1] εδειξε δε και τας Περσας την τελετην τα μυσαρα και αθεμιτα Σκυφα. The author ſays, that they were firſt eſtabliſhed by Zeus,

[1] Chron. Paſchale. P. 40.

who was called Pecus. [2] Πηκος, ὁ και Ζευς, εδιδαξεν αυτον πρατ]ειν και τελειν την μαγειαν τω μυσαρω Σκυφω, διδαξας αυτον παντα τα περι αυτω μοσικα και δυσσεβη πλανηματα. *Pecus, the ſame as Zeus, taught (Perſeus) to go through all the idolatrous rites of the deteſtable Scyphus or boat: having initiated him in all the myſtery and wickedneſs neceſſary to that purpoſe.* It is ſaid of [3] Hercules, that he traverſed a vaſt ſea in a cup or ſkiff, which Nereus, or Oceanus, lent him for his preſervation. This Scyphus, it ſeems, was made of [4] wood; and well ſecured with pitch, to preſerve it from decay. There were many cups formed in imitation of this ancient veſſel; which were eſteemed ſacred, and uſed only upon particular occaſions. That they were made after the prototype, in the ſhape of a boat or ſhip, may be known from a fragment of Menander, which has been preſerved by Athenæus from the play called Nauclerus. One neighbour tells another, that Theophilus, a common friend, is returned ſafe to his ſon; and with much good-nature offers to treat him upon this joyful occaſion with a cup of wine.

[5] Α. Πρωτος δ' εγω σοι τονδε χρυσων Κανθαρον.

ΣΤ. Ποιον; Α. Το ΠΛΟΙΟΝ. ουδε μ' οιθας, αθλιε; *A. And firſt of all I make you an offer to partake of this fine cup. ST. What cup? A. Why this boat: don't you*

[2] Chron Paſch. P. 38.

[3] Panyaſis and Pherecydes. Macrob. Saturn. L. 5. c. 21. p. 367.

[4] Servius in Virg. Æneid. L. 8. v. 278. Apollodorus. L. 2. p. 100. See Athenæus. L. 11. p. 469. By ſome it was ſaid to have been the cup of Nereus: by others of Oceanus. Ibid.

[5] Athenæus L. 12. p. 474. Menandri Frag. Amſtelod. 1709. P. 130.

under-

underſtand me, you ſimpleton?—In another place this perſon ſpeaks of the ſame [6] ſhip. *True*, ſays he, *I have ſaved it: and a noble ſhip it is: the very ſame, which one Callicles a ſilverſmith built; and of which Euphranor of Thurium (a boon companion) has oftentimes the ſteerage.*

Την ναυν σεσωσθαι μοι λεγεις. Β. Εγωγε μην,
Την ναυν εκεινην, ἣν εποιησε Καλλικλης,
——Ευφρανωρ δε κυβερνᾳ Θουριος.

What was alluded to by cups of this particular form may, I think, be inferred from their invoking upon theſe occaſions Zeus the ſaviour and deliverer. In a fragment of Antiphanes there is deſcription of a merry-making, when the Deity is ſpoken of under that title.

[7] Ἁρμοδιος εκαλειτο, Παιαν ᾐδετο,
Μεγαλην ΔΙΟΣ ΣΩΤΗΡΟΣ ΑΚΑΤΟΝ ηρε τις.

The name of Harmodius was remembered: they ſtruck up a Pæan: and one jolly fellow took up the large bowl, called the ſhip of Zeus the Preſerver. The like is mentioned with much humour from a fragment of the comedian Alexis:

[8] αλλ' εγχεον.
Αιρω Διος γε τηνδε Σωτηρος· Θεων
Θνητοις ἁπαντων χρησιμωτατος πολυ
Ὁ Ζευς, ὁ Σωτηρ. Εαν εγω διαῤῥαγω,
Ουδεν μελει μοι· πιομαι ϑαῤῥων.

Fill up; fill up. I ſhall empty this noble veſſel to Jupiter Soter. This Jupiter the preſerver is in my opinion the moſt

[6] Ibid.

[7] Athenæus. L. 15. p. 692.

[8] Athenæus. L. 15. p. 692. The paſſage is faulty: but I have tried to amend it.

bene-

beneficent of all the Gods. If I burſt, I don't care. I drink with a good will, and a ſafe conſcience. The ſame author in another place tells us, that the perſon, whom the Grecians invoked after ſupper by the title of Ζευς Σωτηρ, *Zeus the ſaviour*, was no other than Dionuſus. And he adds, what points out the perſon more particularly, that he was ſtiled not only the ſaviour, but [9] του και των Ομβρων αρχηγον, *the great diſpenſer of rains.* The cups, of which I took notice above, were often referred to Hercules; and made uſe of as Grace-cups, where particular honour was intended. It is ſaid of [10] Alexander, that at the feaſt of Theſſalus the phyſician, before he had finiſhed the Scyphus Herculeus, he found himſelf on a ſudden ſtruck, as it were with a dart, and was carried off half dead. The Bœotians had a great regard for them; which was ſuppoſed to ariſe from their reverence to the [11] hero of Thebes: but it was from an event far more ancient, to which their name related. The [12] Scyphi, and Cymbia, at the celebration of the myſteries, were of the ſame faſhion, as thoſe above.

The rites of the Scyphus undoubtedly conſiſted in a com-

9 Athenæus. L. 15. p. 675.

10 Ibi, nondum Herculis Scypho epoto, repente velut telo confixus ingemuit. Quint. Curtius. L. 10. c. 4.

Macrobius of Hercules paſſing the ocean in a great Cup. Ego tamen arbitror non Poculo Herculem maria tranſvectum, ſed navigio, cui Scyphus fuit nomen. Saturnal. L. 5. c. 21. p. 367.

11 Athenæus. L. 11. p. 500. Some cups made of wood were called Tabætæ. Ibid. p. 506. undoubtedly from תבת, Arca.

12 It is remarkable, that the names Κυμβιον, Σκυφος, Ακατος, Ταβαιτα, Φασηλος, Κυτος, Γυαλος, Γαυλος, though made uſe of for drinking veſſels, were borrowed from veſſels of the ſea.

memoration of the Ark, accompanied with all the circumſtances of the Deluge. It was the cup, we find, in which [13] Hercules paſſed the ſeas: and the ſame hiſtory is given to Helius, who was ſaid to have traverſed the ocean in the ſame vehicle. There are ſome remarkable verſes of Steſichorus upon this ſubject, which have been preſerved in Athenæus.

[14] Ἅλιος δ' Ὑπεριονίδας
Δεπας ες κατεβαινε χρυσεον,
Οφρα δ' ωκεανοιο περασας
Αφικηθ' ἱερὰς ποτι βενθεα νυκτος ερεμνας,
Ποτι ματερα, κυριδιαντ' αλοχον,
Παιδας τε φιλους· Ὀδ' ες αλσος εβα
Δαφναισι κατασκιον
Ποσσι Παις Διος.

'Twas in a golden Cup
That Helius paſs'd,
Helius, Hyperion's ſon,
O'er floods and oceans wafted far away;
To Erebus he went, and the ſad realms of night.

[13] Accounts of the Scyphus Herculeus from Athenæus. Πεισανδρος εν δευτερῳ Ἡρακλειας το δεπας εν ᾧ διεπλευσεν ὁ Ἡρακλης του Ωκεανον ειναι μεν φησιν Ἥλιου· λαβειν δε αυτον παρ' Ὠκεανου Ἡρακλεα. Θεοκλυτος δ' εν δευτερῳ Ὡρων επι λεβητος φησιν αυτον διαπλευσαι. Φερεκυδης δε εν τῃ τριτῃ των Ἱστοριων προειπων περι Ὠκεανου περιφερει—Ὀδε Ἡρακλης ἑλκεται επ' αυτον τον τοξον, ὡς βαλων. Ὀδε Ἥλιος παυσασθαι κελευει. Ὀδε δεισας παυει. Ἥλιος δε αντι τουτου διδωσιν αυτῳ το δεπας. κ.τ.λ. Και ὁτι ην εν τῳ πελαγει, Ὠκεανος πειρωμενος αυτου κυμαινει το δεπας φανταζομενος. Ὀδε τοξευειν αυτον μελλει· και αυτον δεισας Ὠκεανος παυσασθαι κελευει. Athenæus. L. 11. p. 469.

[14] Athenæus. L. 11. p. 469.

His

His aged parent there he found,
And the kind conſort of his better days,
And all his blooming offſpring.
Then to the ſacred grove he ſped,
The ſacred grove of laurel.

ΙΠΠΟΣ, or the HORSE of POSEIDON.

FROM what has preceded, we may perceive, that the Scyphus, called at times the Cup of Hercules, of Nereus, of Oceanus, of the Sun, was no other than the Ark, repreſented under this characteriſtic. It was deſcribed likewiſe, as has been often mentioned, under the emblem of a large fiſh, which Pliny terms fabuloſa Ceto: and from this repreſentation, ſhips, which were unwieldy, and of great burden, were often called Cetenæ. [1] Κητηνη, πλοιον μεγα ὡς Κητος. I cannot help ſurmiſing, that the Horſe of Neptune, which in the conteſt with Minerva περι χωρας he was ſaid to have produced, was a miſtaken emblem; and that the ancients in the original hiſtory did not refer to that animal. What the, Ἱππος, Hippus alluded to in the early mythology was certainly a float or [2] ſhip, the ſame as the Ceto: for in the

[1] Heſychius.

[2] The terms Ἱππος and Ναυς are mentioned in ſuch a manner, as to appear in ſome degree ſynonymous. Pamphos introduces them in this manner together in ſpeaking of Poſeidon,

Ἱππων τε δοτηρα, νεων τ' ἰθυκοηδεμνων.

It ſhould be read

Ἱππειων

the firſt place the Ceto was denominated Hippos: [2] Ἱππον, τον μεγαν θαλασσιον ιχθυν: *by Hippos is meant that huge fiſh of the ocean*; i. e. the Ceto or Whale. Secondly it is remarkable that the Hippos was certainly called Scaphius, and Scuphius, Σκαφιος και Σκυφιος; as we find by the Scholiaſt upon Lycophron. It was ſuppoſed to have been produced at the Colonus, when Neptune was aſleep: or, as others tell the ſtory, when the two Deities diſputed about their right to Attica: [4] περι τας πετρας τα εν Αθηναις Κολωνω—Ἱππος Σκυφιος εξηλθεν. The ſame is mentioned by the Scholiaſt upon Pindar. I therefore cannot help thinking that this ſuppoſed Horſe of Neptune, as it has ſo manifeſt a relation to the Ceto, and the Scyphus, muſt have been an emblem of the like purport: and that it had originally a reference to the ſame hiſtory, to which the Scyphus and Ceto related.

Ἱππειων τε δοτηρα, νεων τ' ἰθυκρηδεμνων:

By which, I make no doubt, were originally meant two ſorts of veſſels: the Hippeia, large, unweildy, floats, the ſame as Κητηναι: the other more regularly decked ſhips. See Pauſan. L. 7. p. 577. See alſo Homer's Hymn εις Ποσειδωνα, who expreſſes the line above

Ἱππων τε δμητηρα.

[3] Heſych. This Ἱππος was the ſame as the feminine Hippa, ſtiled the nurſe of Bacchus.

Orphic Hymn. 48. Ἱππαν Βακχῳ τροφον.

[4] Lycophron. Scholia. V. 766.

Tuque O cui prima furentem
Fudit Equum magno tellus percuſſa tridenti. Virgil. Georg. L. 1. v. 12.

Hence Argos Ἱππιον. Ποσειδων Ἱππιος. One of the three Chaldaïc ſeminaries of learning was Hipparene, which is a compound of Hippa-Arene, and relates, as I ſhould imagine, to the Ark, Hippa-Aren, ארן. Borſippa in the neighbourhood was probably Baris-Hippa, of the like purport. They both relate to the ſame emblem, the Arca κητωειδης.

The fable of the Horſe certainly aroſe from a miſpriſion of terms; though the miſtake be as old as Homer. The Goddeſs Ἵππα, Hippa, repreſented as a feminine, is the ſame as Hippos, and relates to the ſame hiſtory. She is made the nurſe or foſter-mother of Dionuſus; and ſtiled the ſoul of the world. She is moreover ſaid to have received Dionuſus, who from her had a ſecond birth: and ſhe aſſiſted Jupiter in labour: [5] Ἡ μεν γαρ Ἵππα τε παντος εστα ψυχη, και ἑτω κεκλημενη παρα τῳ Θεολογῳ — ὑποδεχεται Διονυσον. Ὁ δε απο τε μηρε τε Διος προσεισιν εις αυτην, διο και συλλαμβανεσθαι και Ἵππα λεγεται τικτοντι τῳ Δι. The purport of this allegory is not very obſcure; and will be illuſtrated hereafter. Dionuſus was ſuppoſed to have been twice born; and thence was ſtiled διφυης. Sometimes the intermediate ſtate is taken into account; and he is repreſented as having experienced three different lives:

[6] Οργιον, ἀῤῥητον, τριφυες, κρυφιον Διος εργος.

[7] Κικλησκω Διονυσον, εριβρομον, ευαστηρα,
Πρωτογονον, διφυη, τριγονον.

His laſt birth was from Hippa, at which time nature itſelf was renewed.

[8] Ἥδε παλιν Γαιαν τε, και Ουρανον ἐυρυν ετικτεν.

Hippa, εις ἣν προσεισιν Διονυσος, was certainly the Ark,

5 Proclus in Timæo. 2. P. 124, 125. See p. 28. of this volume.

6 Orphic. Hymn. 51.

7 Orphic. Hymn. 29.

8 Verſus Orphic. ex Proclo in Timæum. 3. P. 137.

Juno, *Columba, et Rhoia.*

Hermes ΚΤΩΝ.

Hippa *Triceps.*

Hippa *Phigalensium.*

Basire Sc.

into which the Patriarch retired; and from which he was afterwards releaſed, to enjoy a new life, and another world. Hence aroſe the many ſymbols of an Horſe. Damater near the Olive Mount in Arcadia was worſhiped by the Phigalians in a dark cavern. She was deſcribed as a [9] woman, but with the head of an horſe, and hieroglyphical repreſentations of ſerpents and other animals. She ſat upon a rock, clothed to her feet; with a dolphin in one hand, and a dove in the other. Marus Balus, an ancient Deity of Italy [10] was repreſented under an hieroglyphic, as a perſon with the face of a man before, and of a horſe behind, and was ſaid to have lived three times. The hiſtory of Pegaſus, the winged horſe, is probably of the ſame purport. [11] Palæphatus, a judicious writer, interprets it ſo; and ſuppoſes Pegaſus to have been nothing elſe but a ſhip: *Ονομα δ'ην τῳ πλοιῳ Πηγασος.* Arion, who was ſuppoſed to have been ſaved by a Cetus, or Dolphin, ſeems to have been the fiſh itſelf, and was thence named [12] Hippos. This Hippos was in conſequence of it ſaid to have been the offſpring of Poſeidon and Da-mater. Some gave out, that Gaia, the Earth, was its parent. In the accounts given by the Corinthians of Arion, and Palæmon, we have the ſame Arkite hiſtory varied, and referred to different æras. Corinth ſeems to have abounded with Arkite [13] emblems more than moſt places in Greece.

[9] Pauſanias. L. 8. p. 686.

[10] Ælian. Var. Hiſt. L. 9. c. 16. *Τρις αποθανων, εβιω τρις.*

[11] Palæphat. de Bellerophonte. P. 66.

[12] *Ἱππος Αρειων.* Pauſan. L. 8. p. 650. *Ἱππε; εγεννησε Ποσειδων Αριωνα, φασι, και Πηγασον.* Heſychius.

[13] See Pauſanias. L. 2: p. 113. *Γαληνης αγαλμα και θαλασσης, και Ἱππος εικασμενος Κητει, κ.λ.*

Of the SACRED CONTEST.

THIS account of the Hippos may ſerve to decipher ſome other mythological traditions, the purport of which have not yet been made known. I have in a former part ſhewn, that the hiſtory of Deucalion, and of the appulſe of the Ark, was adopted by different nations, and referred to their own country. And not only the true hiſtory, but the metaphorical account, was in like manner retained, and appropriated to different places. As the Ark was repreſented under the ſymbol of Hippos, and was preſerved from the violence of the ſea by the wiſdom, and influence, of Providence, the ancients deſcribed this hiſtory under a notion of a conteſt, wherein Minerva and Neptune were engaged. Each of theſe Deities, it ſeems, laid claim to a region: and upon compromiſing the diſpute, Minerva is ſaid to have given birth to the olive tree; and Neptune produced a horſe. Sometimes, inſtead of Minerva, Juno is introduced as a principal in the conteſt. Theſe notions aroſe from emblematical deſcriptions of the Deluge, which the Grecians had received by tradition: but what was general, they limited, and appropriated to particular places.

There were accounts retained by the people of Argos, concerning a Deluge in the days of Inachus; but they did not imagine it to have extended beyond the limits of their own country. It aroſe from a [1] diſpute between Neptune

[1] Pauſanias. L. 2. p. 161.

Κεκροψ ὁ δἰφυης—Ἡ των Θεων κρισις, Ποσειδωνος και Αθηνας, επι Κεκροπος μυθευεται Ἑλλησι περι της χωρας. Euſeb. Chron. P. 28. l. 52.

and

and Juno; who contended for the poſſeſſion of the province, which was adjudged by Inachus to Juno. There was a tradition of a like [2] conteſt, and between the ſame perſons, for the region of Mycene; which was here too decided in favour of the ſame Goddeſs. The people of Trœzen had a ſimilar [3] hiſtory concerning their territory: but the diſpute here was between Neptune and Minerva; Αθηναν και Ποσειδωνα αμφισβητησαι περι της χωρας. The natives attributed to each a ſhare: but particularly venerated the Goddeſs, whom they ſtiled Minerva Πολιας, Polias. At Corinth they had the like hiſtory; where Neptune again appears the aggreſſor: but his opponent is the Sun. Laſtly, we read of a contention for the land of Attica between this God of the Sea, and the tutelary Deity Minerva: which [4] Pauſanias obſerves to have been an hiſtory nearly parallel to that at Corinth. Τοδε ϗ Κορινθιοις μονον περι της χωρας εϛιν ειρημενον, αλλα, εμοι δοκει, Αθηναιοι πρωτοι περι της Αττικης εϛεμνολογηϛαν. Λεγϵϛι δε και οι Κορινθιοι Ποϛειδωνα ελθειν Ηλιῳ περι της γης ες αμφισβητηϛιν· Βριαρεων δε διαλλακτην γενεϑαι ϕϛιϛιν. In this laſt diſpute about Attica, Minerva is ſaid to have had the advantage; and in conſequence of it an olive-tree ſprang up in the Acropolis of Athens, and at the ſame time Neptune produced the Horſe Scuphius. I think it is manifeſt, that theſe accounts, however limited, relate to one general event: but the hiſtory

[2] Pauſanias. L. 2. p. 145.

[3] Pauſanias. L. 2. p. 181.

[4] Pauſanias. Corinth. L. 2. p. 112.

has

has been adopted, and varied, according to the mythology of different places. This olive-tree at Athens was greatly reverenced, and reputed of high [5] antiquity: but the Athenians had no other traditions concerning it, than that it was an evidence of the advantage, which Minerva gained over Neptune in this diſpute for the country. [6] Περι δε Ελαιας εδεν εχεσιν αλλο ειπειν η τη Θεω μαρτυριον γενεσθαι τουτο ες τον αγωνα τον επι τη χωρα. This hiſtory was repreſented among the αναθηματα in the Acropolis by more Artiſts than one. [7] Οπισθεν (του Παρθενωνος) ἡ Ποσειδωνος προς Αθηναν εστιν ερις ὑπερ της Γης. *Behind the temple called Parthenon, or temple of the virgin, is the ſtatue of Neptune contending with Minerva for the land.* [8] In another place was Minerva, and the olive-tree, and Neptune making a ſhow of raiſing the waves of the deep, κυμα αναφαινων. There was likewiſe a ſtatue of the Earth in a ſupplicating poſture; requeſting, as Pauſanias imagines, that Jupiter would ſend her rain: [9] Εστι δε και Γης αγαλμα

[5] Pauſanias. L. 8. p. 643. Lycophron Schol. V. 766.

[6] Pauſanias. L. 1. p. 64. Many ſuppoſe the place, where the horſe was produced, to have been in Scythia: others in Arcadia: others again in Theſſaly. See Servius in Virg. Georgic. L. 1. v. 12.

[7] Pauſanias. L. 1. p. 57.

[8] Ibid.

[9] Pauſanias. L. 1. p. 57. He thinks that there was probably ſome drought in Attica, or perhaps in Greece. But then we ſhould have had Minerva, or ſome other tutelary Deity of the country, intreating Ζηνα Ομβριον. The intreaties of the Earth ſhould, I think, moſt naturally be general, and for no leſs than the whole.

In the Academia, Και φυτον εστιν Ελαιας, δευτερον τουτο λεγομενον φανηναι. Pauſanias. L. 1. p. 76.

Sophoclis Œdipus Colon. V. 726. Εστιν δδον εγω κλ.

ἱκετευουσης

ἱκετευθσης ὑσαι ὁι τον Δια. The tradition, I make no doubt, was ſo far true, that the hiſtory related to rain: but from the circumſtances of the other ſtatues, with which this was ſurrounded, I ſhould imagine that the purport of this entreaty was rather to avert it as an evil, than to implore it for a bleſſing. As the object of the ſupplication was confeſſedly unknown, we may be allowed to form conjectures as well as the author. I ſhould therefore from the collateral hiſtories imagine, that this ſtatue had the ſame reference, as that of Ilythyia επι γονασιν at Tegea: and that they both related to the Deluge, and to the deſtruction of mankind in the waters. In ſhort, I take all theſe to have been general hiſtories; but through length of time miſtaken, and abridged, and limited to particular places.

ADDITIONAL TYPES.

TAURUS, APIS, MNEUIS, LABAN, LABAR, LARIS, LARISSA. Alſo of AITHYA, ILITHYA, ORATHYA: and of the MANES, and LARES.

IT may not be eaſy at this diſtance of time to afford uniformly a reaſon, why the Egyptians, and other nations, made uſe of thoſe particular ſymbols, by which their hiſtories have been tranſmitted. At leaſt, if we may in ſome inſtances aſſign a cauſe, yet in others there may appear no relation between the primitive idea, and the ſubſtitute, by which it is repreſented. However, when any light can be obtained, it will be worth our while to inveſtigate the truth; and to find out the latent meaning. For if by any means we can arrive at the purport of theſe emblems, a great inſight will be obtained into the myſteries and mythology of Egypt, and into the hiſtory of the firſt ages. It has been upon this inducement, that I have advanced ſo far; and

and ſhall venture to proceed a few degrees farther in my inquiries upon this ſubject.

It is ſaid of the Patriarch after the Deluge, that he became [1] איש הראמה, a man of the earth, or huſbandman. This is rendered by the Seventy, ανθρωπος γης; or, as it ſtands in moſt of the copies, [2] ανθρωπος γεωργος γης. The middle term is redundant, and was originally a marginal interpretation of the two extremes: by which is meant, that Noah was a perſon addicted to agriculture. This circumſtance was religiouſly recorded in all the ancient hiſtories of Egypt. And it was upon this account, I imagine, that the ox, ſo uſeful in huſbandry, was made an emblem of the Patriarch. Hence we find many pieces of ancient ſculpture, upon which is to be ſeen the Ox's head with the Egyptian *modius* between his horns, relative to the circumſtances of this hiſtory. But, excluſive of theſe engraven ſymbols, the living animal was in many places held ſacred, and reverenced as a Deity. One inſtance of this was at Memphis, where they worſhiped the ſacred Bull Apis: and another was to be found at Heliopolis, where they held the Bull Mnevis, or [3] Mneuis, in equal veneration. The like cuſtom was obſerved at [4] Momemphis, [5] Aphroditopolis,

[1] Geneſis. C. 9. v. 20.

[2] Και ηρξατο Νωε ανθρωπος γεωργος γης· και εφυτευσεν αμπελωνα. Ibid.

[3] Diodor. Sic. L. 1. p. 19. Τρεφουσι δε τον Απιν εν Μεμφει, και τον Μνευιν εν Ηλιουπολει. Euſeb. P. E. L. 2. c. 1. p. 51.

[4] Strabo. L. 17. p. 1155. Θηλεια δε ιερα.

[5] Ibid. L. 17. p. 1163. Λευκη δε ιερα.

and [6] Chuſa, with this difference, that the object of adoration in theſe places was an Heifer or Cow.

That the Apis, and Mneuis were both repreſentations of an ancient perſonage is [7] certain: and who that perſonage was, may be known from the account of him given by Diodorus. He ſpeaks of him by the name of Mneues: but confines his hiſtory to Egypt, as the hiſtory of Saturn was limited to Italy; that of Inachus and Phoroneus to Argos; of Deucalion to Theſſaly. Mneues, or, as the ancient Dorians expreſſed it, Mneuas, is a compound of Men-Neuas, and relates to the ſame perſon, who in Crete was ſtiled Minos, Min-noas, and whoſe city was Min-Noa: the ſame alſo who was repreſented under the emblem of the Men-Taur, or Mino-taurus. Diodorus ſpeaks of Mneues, as the firſt lawgiver; and ſays, that he lived after the æra of the Gods and Herocs, when a change was made in the manner of life, among [8] men. He deſcribes him as a man of a moſt exalted ſoul, and a great promoter of civil ſociety, which he benefited by his laws. Theſe laws were unwritten; and he received them from the chief God Hermes, who conferred them as a gift of great importance upon the world; which

[6] Κωμη Αιγυπτια Χουσαι το ονομα.—Εν ταυτη σεβεσιν Αφροδιτην, Ουρανιαν αυτην καλουντες. τιμωσι δε και θηλειαν βουν.—και αυτην δε την Ισιν Αιγυπτιοι, βουκερων και πλαττουσι, και γραφουσι. Ælian de Animal. L. 10. c. 27.

[7] Ταυροι, Διονυσος. See Lycophron. V. 209. and Scholia.

[8] Μετα την παλαιαν τε κατ' Αιγυπτον δια καταστασιν, την μυθολογουμενην γενεσθαι ετι τε των Θεων και Ηρωων, πεισαι φασι πρωτον αγραπτοις νομοις χρησασθαι τα πληθη Βουν (lege Βουν) τον Μνευιν, ανδρα και τη ψυχη μεγαν, και τω βιω κοσμιωτατον των μνημονευομενων. Προσποιηθηναι δε αυτω τον Ερμην δεδωκεναι τους, ως μεγαλων αγαθων αιτιους εσομενους. Diod. L. 1. p. 84.

through them would be highly benefited. He was the ſame as Menes, whom the Egyptians repreſented as their firſt king; and a great benefactor. This was the perſon who [9] firſt ſacrificed to the Gods, and brought about the great change in diet; a circumſtance, which occurs continually in the hiſtory of the [10] firſt ages. We find it made a characteriſtic of almoſt every ancient perſonage, τες ανθρωπες εξ αγριε και θηριωδες διαιτης μεταστησαι, *that he withdrew mankind from their ſavage and bloody repaſts.* Of this foul and unnatural manner of feeding, which prevailed in the antediluvian world, I have ſpoken before. The poets, and mythologiſts, continually allude to it, and memorials of it were kept up in all their rites and myſteries, where one part of the ceremony conſiſted in eating raw fleſh, which was often torn from the animal, when alive. Menes, who put a ſtop to this cruel practice, and introduced a more mild diet, is ſtiled Meen by Herodotus, and was the ſame as Men-Neuas, of whom I have been ſpeaking: the ſame alſo as the Men-Taur, and Taur-Men, of other countries. Diodorus calls this famous lawgiver [11] Βαν Μνευην, Taurus Men-Neues; from whence we may judge, that he was the ſame perſon, whom the Egyptians reverenced under the ſymbol of the ſacred Bull; eſpecially as it was called by the ſame name Mneuas, and Mneues.

The name of Apis I imagine to have been an Egyptian

[9] Ibid. p. 42.

[10] Την παλαιαν βιε καταστασιν. See above.

[11] In the preſent copies it is Βιουν Μνευην, which is not ſenſe. It undoubtedly ſhould be altered to Βαν; for that was his title: and he was reverenced under that ſymbol.

term for a father: whence came the term Appa, Appas, and Apia among the Greeks: which laſt is equivalent to Patria among the Romans. Homer induſtriouſly adheres to ancient words: and he tells us, when Neſtor was ſent from Pylos to fight againſt the Centaurs of Theſſaly, that he went [12] τηλοθεν εξ απιης γαιης. This may ſignify either that he went far away e patriâ terrâ, from his own country: or elſe to a great diſtance from the region of Apis, which undoubtedly was ſo called from Apis of Egypt. In this interpretation I differ from [13] Strabo, Euſtathius, and all the Scholiaſts; who think, that by Apia was meant ſomething at a diſtance. Hence τηλοθεν εξ απιης γαιης muſt ſignify longe a longinquâ terrâ; which is ſcarcely ſenſe. Pauſanias who was as good an antiquary, as Strabo was a geographer, aſſures us, that of old the whole region of the Peloponneſus was ſtiled [14] Apia: and that it was ſo denominated from Apis. We may therefore be aſſured, that the term was ſometimes uſed for a proper name. But it likewiſe ſignified patria, from Apis a father: whence came the Greek term [15] Αππας, ὁ τροφευς, *Appas, which ſignified a parent.* Apas was expreſſed Appas, juſt as Atis was rendered Attis; Amon, Ammon: Adon, Addon. Diana is made to ſay to Jove,

[12] Iliad. A. V. 270. Γ. V. 49. Odyſſ. H. V. 25.

[13] They render ἀπια by πορρω απεχουσα. Εκ γης μακραν απεχουσης. Schol. in Hom. Iliad. L. A. V. 2. Απιαν δε πορρω μαλλον. Strabo. L. 8. p. 570.

[14] Την εντος Ισθμου χωραν Απιαν απ' εκεινου (Απιδος) καλεισθαι. Pauſan. L. 2. p. 123. Apis is ſuppoſed to have come from beyond Naupactus; Απις εκ περας Ναυπακτιας. Æſch. Supplices. But by the coming of Apis is to be underſtood the introduction of particular rites; which were originally from Egypt.

[15] Heſychius.

Δος

[16] Δος μοι παρθενιην αιωνιον, Αππα, φυλασσειν.

Grant me, my dear Appa, to maintain a perpetual virginity. Ulyſſes, ſpeaking to Alcinous of his own country Ithaca, ſtiles it [17] απιη γαια, by which is undoubtedly meant patria terra. The name of the earth itſelf among the Scythæ was [18] Apia, the feminine of Apis. This could not ſignify remote. No people would give the word *diſtant* for a general term to the Earth, which they worſhiped, as a Goddeſs; no more than they would to the country, where they reſided. They eſteemed the Earth their common parent, and hence they gave her the name of Apia, as they gave the title of [19] Pappaius to Zeus; whom they looked upon as their father. One term explains the other preciſely. And that we may not be at a loſs to know, who was meant by this reputed father Apis; Epiphanius tells us that he was the ſame as [20] Inachus: in whoſe days the Deluge happened.

I have mentioned, that the Mneuis, or as the Dorians expreſſes it [21] Mneuas, is a contraction of Men-Neuas, the Lunar God Neuas, the ſame as Noas, or Noah. It has alſo been ſhewn, that Oſiris, the planter of the vine, the inventer of the plough, the great huſbandman, was no other than

[16] Callimach. H. Dian. V. 6.

[17] Homer. Odyſſ. H. V. 25.

[18] Herodotus. L. iv. c. 59.

[19] Pappa, and Pappus, ſignified in many languages a father. Hence παππαζουσιν, πατερα προσαγορευουσιν. Heſych. When Nauſicaa in Homer addreſſes her father, ſhe calls him Pappa. See Herodot. above.

Παππα φιλ', εκ αν δη μοι εφοπλισειας απιηνην. Odyſſ. Z. V. 57.

[20] Hæres. L. 1. p. 11. Ιναχος, Απιδος προτερον κληθεντος.

[21] Mneuis, Μνευις, of Diodorus. L. 1. p. 19.

Noah;

Noah; and to him theſe animals were ſacred. Plutarch accordingly informs us, [22] Τες Ταυρες τες ἱερες, τον τε ονομαζομενον Απιν, και τον Μνευιν, Οσιριδι καθιερωθηναι, *that the bulls, both that which was called Apis, and the other named Mneuis, were alike ſacred to Oſiris.* They were looked upon as [23] living oracles, and real Deities: and to be in a manner animated by the very ſoul of the perſonage, whom they [24] repreſented. Diodorus ſpeaks of the honour, in which they were held, as being equal to that paid to the [25] Gods. In another place he aſſures us, that they were reverenced as Deities, and this [26] univerſally, by all the people of Egypt. The Mneuis was worſhiped at Heliopolis, as the Apis was at Memphis: hence ſome have thought, that the former was particularly ſacred to the Sun. They were both equally dedicated to Oſiris: who among other titles had that of Helius: but they related more to him under the character of the Deus Lunus, and from hence the Mneuis was denominated. Under this character the Egyptians did not refer to the planet in the heavens, but to a perſon; and to the

[22] Iſis et Oſiris. P. 366.

Βεν γαρ Οσιριδος εικονα νομιζουσι. Ibid.

[23] Ευμοιρον εικονα ψυχη νομιζειν της Οσιριδος ψυχης τον Απιν. Ibid. P. 362. Τον δε Απιν εικονα μεν Οσιριδος εμψυχον ειναι. Ibid. P. 368.

[24] Ὁ Βους Απις, ὁ ἐστιν αυτος Οσιρις. Ibid.

Τελευτησαντος Οσιριδος εις τουτον (ζωι) ἡ ψυχη αυτου μετεστη, και δια ταυτα διατελει μεχρι και νυν. κλ. Diodor. L. 1. p. 76.

[25] Τους δε ταυρους τους ἱερους, τον τε Απιν, και τον Μνευιν τιμασθαι παραπλησιως τοις Θεοις. L. 1. p. 79. Απις, θεος Αιγυπτιων. Suidas.

[26] Τους δε Ταυρους τους ἱερους — σεβεσθαι καθαπερ θεους κοινη καταδεδειχθαι φασιν Αιγυπτιοι. L. 1. p. 19. Apis, populorum omnium numen. Mela L. 1. c. 9. Θεος ενεργετατος ὁ Απις. Ælian de Animal. L. 11. c. 10.

machine,

Tauri Lunati.

Taurus Apis *et Mneuas cum Columbâ sacrâ?*

machine, in which he had been preſerved: the ſame, which was ſtiled Rhea and Damater.

The Egyptians imagined, that the Ark had a reſemblance to the new moon; which I have ſhewn to have been a favourite emblem. And there is reaſon to think, that they made uſe of ſome art to impreſs the figure of a creſcent upon the ſides of theſe ſacred animals: as it is certain, that white marks of this form were generally ſeen upon them. The Mneuis was uniformly choſen of a [27] black colour, that theſe impreſſions might more plainly appear. The like is ſaid of the Apis, who is by Pliny deſcribed as a Deity. [28] Bos in Ægypto etiam numinis vice colitur: Apim vocant. Inſigne ei in dextro latere candicans macula, cornibus lunæ creſcere incipientis. The ſame account is given by Marcellinus. [29] Eſt autem Apis bos diverſis genitalium notarum figuris expreſſus, maximeque omnium corniculantis luñæ ſpecie lateri dextro inſignis. Theſe animals are [30] ſaid to have had this regard paid to them, *as being emblems of huſbandry, which Oſiris found out: and they were deſigned as memorials of the fruits of the earth being propagated: and of the perſons to whom the world was indebted for thoſe bleſſings: that the remembrance of ſo great benefactions might laſt to the lateſt generations.*

[27] Μνευι—ϐοων μεγιϛος, σφοδϱα μελας. Απιν — μελανα και αυτον ὑπϱ των αλλων. Porphyrius apud Euſeb. Præp. Evan. L. 3. c. 13. p. 117.

[28] L. 8. c. 46. p. 472.

[29] L. 22. p. 257.

[30] —Αμα μεν δια γεωργιας χϱειαν, ἁμα δε και δια το των ἐυϱοντων τϱς καϱπϱς την δοξαν ταις τϱτων ευεϱγεσιαις παϱαδοτιμον γεγονεναι τοις μεταγενεϛεϱοις εις ἁπαντα τον αιωνα. Diodor. L. 1. p. 79.

But

But they were not only repreſentatives of the perſon, or perſons, by whom the world had been ſo much benefited; but, as I have before mentioned, of the machine likewiſe, in which they had been preſerved. This was deſcribed as a creſcent; and called Theba, Baris, Argus. In conſequence of which we find, that theſe terms, and the name of an Ox or Bull, were among the eaſtern nations ſynonymous. The Syrians, like the people at Mo-Memphis, held a Cow in great reverence: and to what they alluded may be known by the etymologiſts, who have commented upon their worſhip [31] Θηβα Συριοι λεγεται ἡ Βους. *The ſacred heifer of the Syrians is no other than Theba, the Ark.* [32] Θηβα γαρ ἡ Βους κατα Συρους. *The Ark among the Syrians is ſtiled Bous, a cow:* undoubtedly becauſe it was ſo typified. Heſychius, conformably to the above, mentioning the various ſignifications of the term Βους, Bos, takes notice; [33] Βους, — Βαριν, Αργος: *By an Ox or Bull is ſignified Baris, and Argus:* two names of the ſacred ſhip, the ſame as Theba above. The ſacred cakes, which were offered at the Arkite temples, were ſtiled *Boun*, and were preſented upon every ſeventh day. They had little horns, and were ſacred to Selene: as we learn from Heſychius, who renders the term Bous. [34] Βους ἑβδομος πεμμα εστι, και της Σεληνης ἱερον. The

[31] Etymolog. Magnum.

[32] Scholiaſt upon Lycophron. V. 1206.

[33] So it ſhould be read. It ſtands now Βαρος Αργος.

[34] Of the ſacred Boun ſee Vol. 1. p. 298. The Meliſſæ, thoſe prieſteſſes of Selene, were ſtiled Βουγενεις. Σεληνην Μελισσαν εκαλουν· — Βουγενεις δε αι Μελισσαι. Porph. de Antro Nympharum. P. 262.

ſame

ſame emblem was held ſacred in Perſis, and Chuſiſtan; where Mithras the parent of mankind was repreſented under the figure of a ſteer, or heifer. Statius has ſome alluſions to this image, when he mentions

[35] Perſeï ſub rupibus antri
Indignata ſequi torquentem cornua Mithran.

Upon this the Scholiaſt obſerves, [36] Perſæ in Spelæis coli Solem primi inveniſſe dicuntur. Eſt etiam in ſpelæo quidam Perſico habitu cum tiarâ utriſque manibus bovis cornua comprimens, quæ interpretatio ad lunam dicitur. He ſays, that the purport of the ſculpture related to the moon. It did ſo: however not to the planet; but to the Arkite creſcent, of which Mithras Tauriformis was the ſuppoſed Divinity. Of the grottos here alluded to by the Scholiaſt, which were ſituated near the Campus Magorum, I have before taken notice. Among thoſe ancient entablatures, which are there carved in the rock, there is one above the reſt curious. In this is deſcribed Mithras Bovinus, with the head and horns of a bull; ſimilar to the figures of Iſis in Egypt. There is alſo the celeſtial bow; and over all is the child Eros, or Maneros, winged, and ſitting upon the bow: alſo a perſon aſcending ſome ſteps to adore the ſacred phænomenon. It is a remarkable piece of ſculpture: and every part of it illuſtrates the ſubject, of which I have been hitherto [37] treating.

[35] Thebaid. L. 1. v. 720.

[36] Schol. ibid. Ταυρος μεν Σελήνη. και ὑψωμα Σελήνης ὁ Ταυρος. Porphyrius ſupra.

[37] A copy of it has been given before, Vol. 1. page 232, and is here again repreſented upon a larger ſcale.

Theſe ſymbolical animals of Egypt are by many writers ſpoken of as Vituli, or [38] calves: and Herodotus, treating of Apis, mentions him as ὁ μοσχος ὁ [39] Απις καλεομενος: *the ſteer called Apis.* When the Iſraelites fell into the idolatry of Egypt, they worſhiped a calf in Horeb. And when this folly was renewed under Jeroboam, ſtill the object of worſhip was the ſame. This king made two [40] calves: one of which he ſet up in Bethel, and the other in Dan. They are ſometimes repreſented as females; and in the book of Tobit complaint is made againſt the apoſtate Tribes in Iſrael, *who all ſacrificed to the Goddeſs Baal, repreſented by an heifer:* [41] Πασαι αἱ φυλαι, αἱ συναποςασαι εθυον τῃ Βααλ, τῃ δαμαλει. This was certainly an emblem of that ſuppoſed Deity, called Gaia, Rhea, and Damater.

[42] Γαια Θεα, μητερ Μακαρων, θνητων τ' ανθρωπων.

Hence Apuleius, when he is deſcribing the Pompa Iſiaca, ſays of the ſacred Cow, [43] Erat ea Bos omniparentis Deæ fœcundum ſimulachrum. From this we may be led to infer that the female was the appointed emblem of the Ark; and the male of the perſon. The ſhrines, where this ſtrange adoration was paid, were eſteemed oracular: whence the animal had the name of Alphi, Dei vox: which was rendered Alpha by the Greeks. Heſychius accordingly tells us,

[38] Δια τι εφυγεν απο σε ὁ Απις; ὁ μοσχος, ὁ εκλεκτος σε ουκ εμεινεν. Jeremiah. C. 46. v. 15.

[39] L. 3. c. 28.

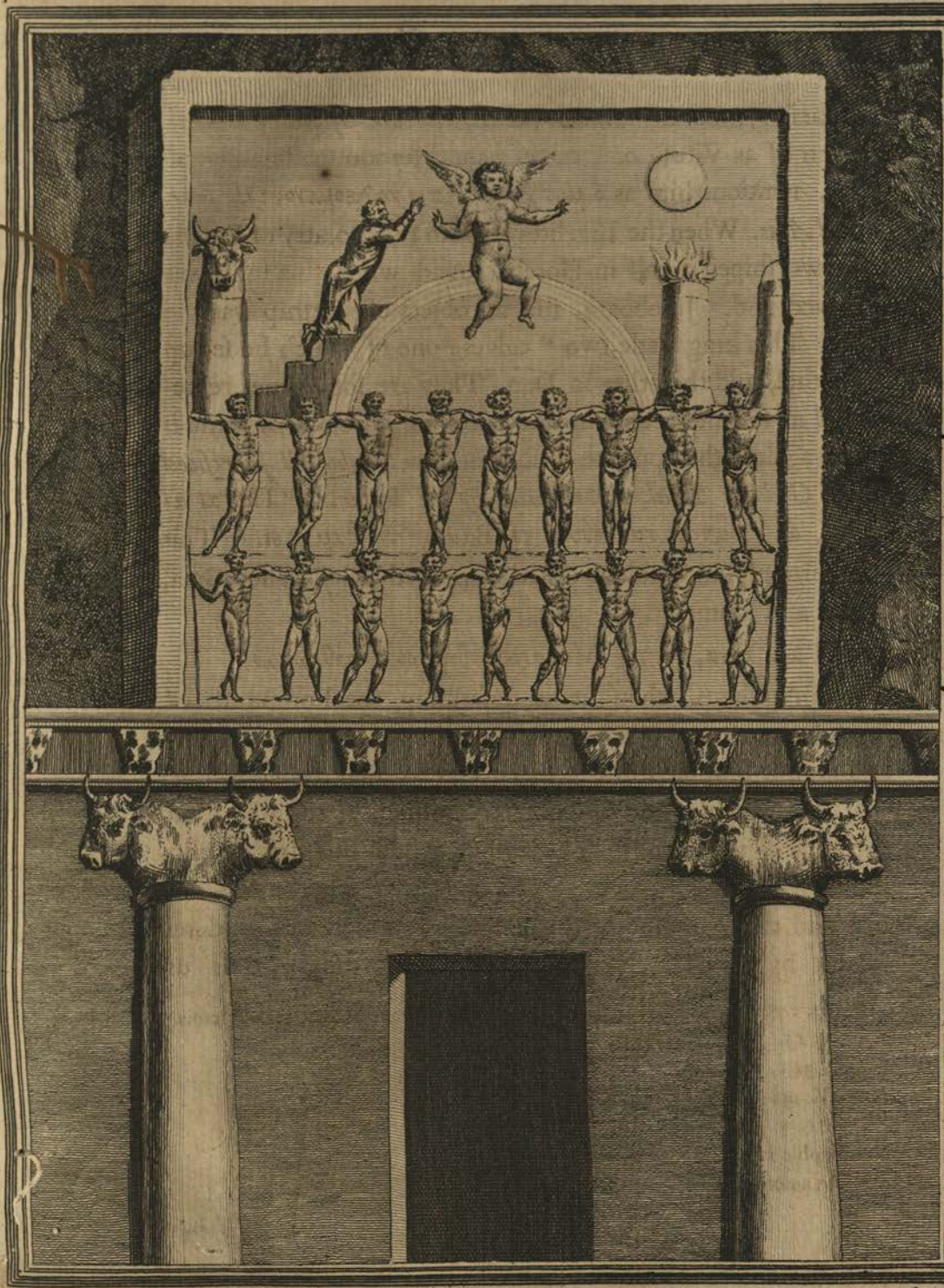
[40] 1 Kings. C. 12. v. 28, 29.

[41] C. 1. v. 5.

[42] Orphic Hymn. 25.

[43] Metamorph. L. 9. p. 373. Edit. Delph.

Αλφα



Basire Sc.

Mithras Bovinus et Eros Persicus. Shevenot: Pars Secunda: p. 145.

Αλφα βϐς; or Αλφα ϐοος κεφαλη, Φοινικες. *The Phenicians call an Ox, or Cow, or the head of thoſe animals, Alpha.* And Plutarch, ſpeaking of Cadmus, ſays, [44] *that he placed Alpha the firſt letter, becauſe among the Phenicians it was the name of the ſacred Steer or Heifer.* I have before taken notice, that the Grecian writers have ſuppoſed Cadmus to have been conducted by a Cow: but the true hiſtory may be known from the deſcription of the Cow, by which Cadmus, or rather the Cadmians, are ſaid to have been directed.

[45] Λευκον σχημ' ἑκατερϑε περιπλοκον ηυτε μηνης.

It had upon each ſide a mark, reſembling the figure of the moon. Pauſanias mentions the ſame circumſtance: and ſays, [46] *that it was a white mark, and like the moon, when at full.* Among all the ſamples, which are now extant either upon coins or marbles, the mark is uniformly a creſcent: and ſuch we may imagine the true hiſtory to have been, from whence Pauſanias copied. The peculiar hieroglyphic, with which the animal was ſuppoſed to have been diſtinguiſhed, ſhews, that the hiſtory related to one of the ſacred kine of Egypt; and from them the oracle was derived.

The Egyptians undoubtedly worſhiped one of theſe ſacred animals at their city Pharbethus: for Phar in the Amonian language, like פר, of the Chaldeans, and Hebrews, ſignified an Ox, or Bull; and by Beth was denoted a temple. Hence by Phar-Beth is to be underſtood Bovis Æcles, the temple

[44] Δια το Φοινικας ϐτω καλειν τον Βϐν. Sympos. Quæſt. ix. 3. p. 738.

[45] Schol. in Ariſtoph. Ϭατραχ. V. 1256.

[46] Ἑκατερας της ϐοος πλευρας σημειον επειναι λευκον, εικασμενον κυκλῳ της Σεληνης, ὁποτε ειη πληρης. L. 9. p. 733. See backward the treatiſe upon Cadmus. P. 162.

of the ſacred Bull. I have before ſhewn, that Petah, and Patah, ſignified an Officer, and Prieſt. Hence the perſons ſtiled in the [47] ſcriptures Petah-Phar, and rendered in our verſion Potiphar, and Potiphera, were prieſts of this order. Potiphar prieſt of On was an attendant upon the Mneuis in the city Zoan, or Heliopolis: which was alſo called On. Analogous to this Iſis Pharia was in acceptation Dea Bovina from the hieroglyphic [48] Phar, under which ſhe was repreſented. In a former treatiſe I imagined, that by Pharbeth was meant the houſe of Pharaoh; and I have [49] repeated it: but Beth is generally to be underſtood in a religious ſenſe; and as Phar ſignified an Ox or Bull, I ſhould be inclined to the latter interpretation. Pataneit was a title of the ſame purport as Petaphar. Proclus ſpeaks of a Sonchin, or prieſt, at Heliopolis, who was ſo called. He expreſſes it [50] Πατενειτ; which is a variation of little conſequence. Neit had the ſame ſignification, as Phar; and is by Macrobius rendered [51] Netos, or Neton: who ſays, that the ſacred Bull at Heliopolis was ſo called. Hence Pata-Neit was Sacerdos Bovis: Apis, vel Mneuis, Miniſter. Iſis Pharia was alſo ſtiled Neit, which the Grecians expreſſed

[47] Geneſis. C. 39. v. 1. and C. 41. v. 45.

[48] Nunciat octavam Phariæ ſua turba Juvencæ. Martial. L. 10. Epig. 48.
Iſi, Phoronæis quondam ſtabulata ſub antris,
Nunc Regina Phari. Statius. Sylv. L. 3. Ad Metium Celerem.
He ſpeaks, as if her title related to the Pharos. Regina Pharia ſignifies Iſis Bovina.

[49] Vol. 1. P. 97. Radicals.

[50] Proclus in Timæum. L. 1. p. 31. Ἱερεῖ ονομαζομενῳ Πατενειτ.

[51] L. 1. c. 21. p. 212. Taurum Soli ſacrum, quem Neton cognominant. Net-On. Taurus Solis.

[52] Νηιθ: and her prieſt at Sais was called Petaneit; Sacerdos Iſidis Bovinæ.

In reſpect to the Apis and Mneuis, there ſeems to have been a determined period for their worſhip: at the expiration of which they were carried to the Nile and drowned in the [53] river. This was attended with univerſal lamentations; during which the prieſts went in queſt of another of the ſame kind with the neceſſary marks. When ſuch a one was found, he was led in triumph to the temple, and the ſame rites were renewed. But though writers ſpeak of theſe neceſſary characteriſtics, as originally inherent in the animals, yet the lunar emblem upon the ſide was certainly a work of art. The people in Egypt told Plutarch, that it was effected, [54] επαφη της Σεληνης, *by a touch of the moon*: which he underſtands of the [55] planet. The perſons, who afforded the intelligence, undoubtedly meant, that it was done by the application of an inſtrument in the form of a creſcent. With this they applied ſome cauſtic, by which they took off the black hairs: and in the room of theſe white ones ſucceeded in the ſhape of a lunette. We are told, that when the Apis died, it was put into a σορος, or coffin, and ſolemnly interred in the temple of [56] Sarapis. I cannot in this place omit taking notice of the name Sarapis, about

[52] Plato Timæus. Vol. 3. p. 21. Αιγυπτιοι τ' ονομα Νηιθ.
Νηιθ, Αθηνα παρ' Αιγυπτιοις. Heſych.

[53] Apis—poſt vivendi ſpatium præſtitutum, ſacro fonte immerſus. Marcellinus. L. 22. p. 257.

[54] Sympos. L. 8. p. 718.

[55] Suidas ſuppoſes, that the Apis was conceived εκ Σελαος της Σεληνης.

[56] Clemens Alexand. Strom. L. 1. p. 383.

which

which there has often been controverſy even among ſome of the ancients. This aroſe from their blending two different ideas under one term: which the Egyptians certainly diſtinguiſhed. But as the words were nearly the ſame in ſound, the Grecians have confounded them; and uſed them indiſcriminately. Sar ſignified any thing noble. Thoſe great lords, the Tyrians, are by the ſacred writers ſtiled [57] Sarim. Oſiris, the great huſbandman who had been expoſed in an ark, was ſtiled Sar-Apis; which ſignifies illuſtris Genitor, the great father of mankind. But there was likewiſe the term Sor, from whence came the σορος of the Greeks; which ſignified a bier or coffin: alſo a place of interment. Hence the temple, where the dead Apis was depoſited, had the name of Sor-Apis, rendered inaccurately Sarapis. Plutarch did not know the diſtinction, and hence fancied, that ſome people in Egypt would not allow Sarapis to have been a God. [58] Ουκ ειναι θεον τον Σαραπιν, αλλα τον Απιδος σορον ὑτως ονομασθαι. *Inſtead of admitting Sarapis as a Deity, they inſiſted that it was only the tomb of Apis.* The diſpute was about the ſound of a word. No Egyptian could deny the divinity of the God [59] Serapis: but Sor-Apis had another meaning: and this was the

[57] Iſaiah. C. 23. V. 8. See Radicals. P. 73.

[58] Iſis et Oſiris. P. 362. Sor alſo among the Amonians ſignified a bull: which was ſometimes expreſſed Tor, and Tur. Sar-Apis may therefore ſometimes ſignify the Bull-Apis.

[59] Τετον ὰ μεν Δια εφασαν ειναι, ὸι δε τον Νειλον, δια το μοδιον. εχειν εν κεφαλη, και τον πηχυν. Suidas.

Ωφιν— ὸι μεν Οσιριν, ὸι δε Σεραπιν, ὸι δε Σωθι Αιγυπτιοι.

Plut, Iſis et Oſiris. P. 375.

term

term in debate. The Egyptians inſiſted, and with good reaſon, that Sor-Apis was a name given to the place of ſepulture of the ſacred bull; and did not relate to the Deity. That I am right in my notion may be proved from the teſtimony of Nymphodorus of Amphipolis. He ſays expreſly, that when the Apis died, and had been embalmed, the prieſts laid it in a σορος, or tomb. And that this was in the temple of the Deity, or Dæmon, whom they moſt honoured: and the place of ſepulture was called [60] Soro-Apis. Nymphodorus ſeems afterwards in ſome degree to confound the terms: but it is manifeſt, that the Dæmon, (Δαιμων) or deified man, was Sar-Apis, and that Sor-Apis was the tomb.

It has been mentioned, that the Minotaur, the Taurus Lunaris, of Crete, was repreſented as a Man with the head of a Bull. This was an hieroglyphic introduced into that country from Egypt. That it was an Egyptian emblem may be known from a ſpecimen ſtill remaining, which is to be ſeen upon thoſe curious monuments of Egyptian antiquity, in the Britiſh Muſeum. The Deity is here deſcribed ſitting in an erect poſture, in the expreſs form of the Minotaur: only with this difference, that like many emblematical figures in Syria, Babylonia, and other parts of the eaſt, he is repreſented with two heads. His horns are induſtriouſly ſo placed as to form two lunettes. In his hand he holds an inſtrument like a ſcythe, as a token of huſbandry: and before him is a prieſt upon his knees, who ſeems to be dedicating two ſmall pyramids.

[60] Κἀντευθεν Σοροαπιν κληθηναι. Clemens Alex. Strom. L. 1. p. 383.

From

From theſe hieroglyphics miſinterpreted came the ſtories of Europa, and Paſiphaë; alſo the fable about Argus, and Iö. They all related to the ſame event; and to the machine ſtiled Βϐς, and Taurus, wherein Oſiris was incloſed. For it is ſaid of Iſis, that during the rage of Typhon, ſhe preſerved Oſiris in an ark of this denomination: [61] εις βϐν ξυλινην εμβαλειν; *She incloſed him in a bull of wood:* by which is meant the ark, Theba. The Syrians underſtood it ſo. [62] Θηβα γαρ ἡ βους κατα Συρους. *A Bull or Cow among the Syrians ſignified an Ark, or Theba:* — απο Καδμϐ βοος φασι Θηβην την ἑπταπυλον κληθηναι. *The city Theba in Greece, ſo renowned for its ſeven gates, was denominated from the ſacred Cow, by which Cadmus was directed.* The name of the animal muſt therefore have been Theba: and we may be aſſured, that the Syrians and Egyptians under this hieroglyphic continually referred to the [63] Ark. The city Tyre, from whence Europa is ſuppoſed to have come, was named Sor, and Tur, ſimilar to the שור, and תור, of the Chaldeans. Both theſe terms ſignify a Bull: and it was undoubtedly the inſigne, by which the Deity was there repreſented.

There were many Arkite ceremonies in different parts of the world; which were generally ſtiled Taurica Sacra. In ſome of theſe there was a memorial of the Παλιγγενεσια: and thoſe, who were initiated, imagined, that they obtained by their admiſſion to theſe rites an addition to their [64] term

[61] Diodorus Sic. L. 1. p. 76.

[62] Lycophron Scholia. V. 1206.

[63] Θιϐα, κιϐωτιον. Heſych.

[64] See Hoffman. Taurobolium.

of

Meno-Taurus Ægyptiacus Biceps cum Sacerdote Supplicante.

Tauro-Menes, et
Tauro-Menes Siculus

Meno-Taurus.
M. Arhæus.

Basire sc.

of years. Theſe myſteries were of old attended with acts of great cruelty. Of theſe I have given inſtances, taken from different parts of the world: from Egypt, Syria, Cyprus, Crete, and Sicily. The Bull of Perillus was probably conſtructed upon a religious account; and deſigned for a renovation of ſome cruel rites: which were prevented by the prince of the country. Practices of this nature prevailed in the [65] Tauric Cherſoneſus. The Scuthæ of theſe parts worſhiped Diana under the title of [66] Tauropolus, and [67] Taurione. There is reaſon to think, that the Deity was here repreſented under the Egyptian hieroglyphic of either a ſteer or heifer. It is expreſly ſaid by Euſtathius, that the region was denominated from the animal Taurus: and that it was ſo named in memorial of an ancient hiſtory, which was certainly imported from Egypt. [68] Οι δε Ταυροι το εθνος απο τε ζωε Ταυρε, φασι, καλενται, δια το εκει τον Οσιριν ζευξαντα βεν αροσαι γην.— και ἡ Αρτεμις δε Ταυροπολος απο τετων δοκει των Ταυρων λεγεσθαι, οἰς εχαιρεν, ὡς ξενοκτενεσιν επ' αυτη. We find, that according to the cuſtom of moſt nations, the people of the Cherſoneſus ſuppoſed the Deity to have been of their country: in other reſpects the hiſtory is conformable to the truth. We learn from the above, *that the Tauric nation was ſo named from the animal Taurus, or Bull: which was looked upon as a memorial of the great huſbandman Oſiris, who firſt taught agriculture, and to whom*

[65] Clementis Cohort. p. 36.

[66] Diodorus Sic. L. 4. p. 248. Βαρβαρες θυειν Αρτεμιδι Ταυροπολῳ.

[67] Ταυριωνη — εν Ταυροις της Σκυθιας τιμωμενη (θεα). Suidas.

[68] Euſtath. in Dionyſ. V. 306.

was aſcribed the invention of the plough. The Tauric nation was a colony of [69] Cuthites, as will be hereafter ſhewn. They worſhiped Oſiris, whom they ſtiled [70] Ait-Oſiris: alſo Heſtia, the ſame as Damater, whom they called [71] Tabita, from the Chaldaic, תבת, Arca: and they gave to Artemis, or Diana, the name of Tauro, Tauropolus, and [72] Taurione. From laying theſe hiſtories together it is apparent, that Artemis Diana, and Venus Dione, were in reality the ſame Deity; and had the ſame departments. This Sylvan Goddeſs was diſtinguiſhed by a creſcent, as well as Juno Samia: and was an emblem of the Arkite hiſtory: and in conſequence of it was ſuppoſed to preſide over [73] waters. Hence we find an inſcription in [74] Gruter, wherein Diana is at the ſame time called Regina undarum, and Nympha, decus nemorum. The name Taur-ione ſhews the hiſtory, to which ſhe related; for Taurus was an emblem of the Ark: and by

[69] They were ſtiled Βασιληιοι Σκυθαι, Royal Scuthæ: Herodotus. L. 4. c. 57. So in Egypt they had been called Royal Shepherds: Βασιλεις Ποιμενες.

[70] Herod. ibid.

[71] Ibid.

[72] Suidas, Ταυριωνη.

Ταυρω ἡ εν Ταυροις Αρτεμις. Heſych.

Called by Euripides Αρτεμιν Θεων ανασσαν. Hippol. V. 1521. She was conſequently the ſame as Hera or Juno. Hence probably her name is a compound of Hara-Temis, the ſame as Themis, the Goddeſs of Juſtice. I have ſometimes thought that it was from Ar-temis, the city of Themis.

[73] Εσση και λιμενεσσιν επισκοπος. Callimachus. H. to Diana. V. 39. Hence Artemis Λιμνεια, and Λιμνατις. Pauſanias. L. 2. p. 128. L. 3. p. 271. L. 4. p. 287.

[74] P. xxxix. n. 8.

Hanc tibi marmoreo cæſam de monte, Diana,
Regina undarum, Nympha, decus nemorum.

Taur-

Taur-Ione was ſignified the Arkite Dove. There is reaſon to think, that among this people the chief memorial of the Patriarch, and the Deluge, was preſerved under an hieroglyphic of this nature. For as the Dove was an emblem of that Providence, by which mankind were ſaved; and as the machine, in which they were preſerved, was ſtiled Taurus, we may ſuppoſe that theſe ſymbols were introduced together from ſpecimens in Egypt. And though in the hiſtory of that country the name of Taur-Ione does not at preſent occur, yet what is extraordinary, and more to the purpoſe, the hieroglyphic is ſtill to be ſeen: and agrees preciſely with my hypotheſis. In the account given by Kircher of the Pamphilian obeliſk there is introduced from the Bembine table a repreſentation of the Egyptian Apis. He is deſcribed with his horns luniformes, and upon his back is the myſterious Dove, Iönah, with its wings low expanded, affording, as it were, ſecurity and ſhelter to the animal beneath. It is an hieroglyphic, as curious, as it is ancient: and wonderfully illuſtrates the hiſtory, of which I have been treating.

As the Egyptians imagined, that the horns of a young Ox or Bull had ſome reſemblance to a lunette, which was an emblem of the Ark; we find moſt of the Arkite divinities diſtinguiſhed either with a creſcent, or with horns. The Bull of Europa is deſcribed as having its horns full budded, and bearing a reſemblance to the new moon.

[75] Ισα δ' επ' αλληλοισι κερα ανετελλε καρηνϑ
Αντυγος, ἡμιτομου κεραης ἁτε κυκλα Σεληνης.

[75] Moſchi Europa. V. 87.

In the hiſtory of Dionuſus we have continual references to this hieroglyphic. He was called δικερως, and ϐικερως: and in the Orphic hymns he is deſcribed as having the countenance of a bull.

[76] Ελθε, Μακαρ Διονυσε, πυριστορε, Ταυρομετωπε.

There is an invocation of him equally remarkable in another hymn.

[77] Κικλησκω Διονυσον, εριϐρομον, ευαζηρα,
Πρωτοφυον, διφυη, τριγονον.
Αγριον, αῤῥητον, κρυφιον, δικερωτα, διμορφον,
Κισσοϐρυον, Ταυρωπον.

He was alſo repreſented in the ſhape of a bull by ſome of his votaries. [78] Ταυρομορφον Διονυσον ποιουσι — πολλοι των Ελληνων. He was ſtiled Βουγενης, Bougenes, or the offſpring of a Bull, by the people of [79] Argos; who uſed to invoke him as a reſident of the ſea, and intreat him to come out of the waters. The author of the Orphic hymns calls him Ταυρογενης, analogous to ϐαγενης before.

[80] Ταυρογενης Διονυσος εϋφροσυνην τορε θνητοις.

Ταυρογενης is preciſely of the ſame purport, as Θηϐαιγενης:

[76] Orphic Hymn. 44.
Tigres pampineâ cuſpide territans,
Et mitrâ cohibens cornigerum caput. Seneca Hippol. V. 752.

[77] Orph. Hymn. 29. So Ταυροκερως Μηνη. Hymn. 8. See Lycophron. V. 209. and Scholia.

[78] Iſis et Oſiris. p. 364.

[79] Plutarch. ibid.

[80] Orphic Fragment. 28. p. 390. Dionuſus was called Ταυροκερως υης according to Euphorion.
Υῃ Ταυροκερωτι Διωνυσῳ κοτισασα. Theon in Aratum.

and

and the words in this paſſage certainly mean, *That the Ark-born Deity Dionuſus reſtored* [81] *peace, and happineſs, to mortals.* There is not an epithet among the quotations above, but is rendered intelligible by the method of analyſis, upon which I have proceeded. By the ſame means we may underſtand every title given to Dionuſus by Ovid, when he deſcribes his rites, as they were celebrated by the people of Thracia.

[82] Thuraque dant, Bacchumque vocant, Bromiumque, Lyæumque,
Ignigenamque, ſatumque iterum, ſolumque bimatrem:
Additur his Nyſeus, indetonſuſque Thyoneus;
Et cum Lenæo genialis conſitor uvæ:
Nycteliuſque, Eleleuſque Parens, et Iacchus, et Evan.
Et quæ præterea per Graias plurima Gentes
Nomina, Liber, habes: tibi enim inconſumpta Juventas:
Tu puer æternus: Tu formoſiſſimus alto
Conſpiceris cœlo: tibi, cum ſine cornibus adſtas,
Virgineum caput eſt.

The Patriarch was eſteemed the God of mariners, and was worſhiped under this character in his temple at Canobus. The Greeks called him Poſeidon, and beſtowed upon him the genuine characteriſtics of Hippius, and Taureus. Iolaus ſays to Hercules,

[81] The purport of his name in Scripture was peace and conſolation: and it is accordingly ſo interpreted, as I have before ſhewn. Νωε ἡσυχιος· αναπαυσις. Heſych.

[82] Ovid Metamorph. L. 4. v. 11:

[83] Πατηρ ανδρων τε, Θεων τε,
Τιμα σην κεφαλην, και Ταυρεος Εννοσιγαιος,
Ὁς Θηβης κρηδεμνον εχει.

By Θηβης κρηδεμνον is properly meant in a myſtic ſenſe the hymen, or veil, of the Ark: but in the legendary ſtory of Hercules it is made to ſignify the walls of a city. As the Patriarch was eſteemed the great Deity of the ſea, and at the ſame time was repreſented under the ſemblance of a bull, or with the head of that animal; we find this circumſtance continually alluded to by the poets, and mythologiſts of Greece. Euripides in particular ſpeaks of the Ocean under this character.

[84] Ποντον, Ωκεανος ὁν
Ταυρικερανος αγκαλαις
Ελισσων κυκλει χθονα.

And as all rivers were looked upon as the [85] children of the Ocean, they likewiſe were repreſented in the ſame [86] manner. Hence we read of Tauriformis Aufidus: and the Tiber is called

Corniger Heſperidum fluvius regnator aquarum.

It was for this reaſon that the river Achelous, ſo particularly

[83] Heſiod. Ασπις. V. 104. Ταυρος, Ταυρειος, ὁ Ποσειδων. Heſych. Ταυρια, ἑορτη τις αγομενη Ποσειδωνος. Ibid. See Vol. I. P. 303. of this work.

[84] Oreſtes. V. 1384. Oceanus was the ſame as Helius, and Oſiris. Τον γαρ Ωκεανον Οσιριν ειναι. Plut. Iſis et Oſiris. P. 364.

[85] Εξ ὑπερ παντες ποταμοι κ. λ. Homer. Iliad Φ. V. 197.

[86] —— —— Pater ipſe bicornis
Inachus. Statius. Theb. L. 2. v. 217.
Claudian of the Tiber. Taurina levantur
Cornua temporibus. Conſ. Prob. et Olyb. V. 220.

ſacred,

ſacred, was ſuppoſed to have turned himſelf into a bull. In ſhort every perſonage, that had any connexion with the hiſtory of the Ark, was deſcribed with ſome reference to this hieroglyphic. Hence we read of Tauro, and Taur-Iöne Artemis, of whom I have ſpoken. Ovid, ſpeaking of Egyptian Iſis, ſays, that ſhe had horns like the moon.

[87] Imitataque Lunam
Cornua fulſerunt.

He had before given a fine deſcription of this Goddeſs, with an aſſemblage of other emblematical perſonages, all relative to this hiſtory. The account is to be found in the fable concerning Iphis, where Iſis appears to Telethuſa.

[88] Cum medio noctis ſpatio ſub imagine ſomni
Inachis ante torum, pompâ comitata ſuorum,
Aut ſtetit, aut viſa eſt. Inerant lunaria fronti
Cornua cum ſpicis nitido flaventibus auro;
Et regale decus: cum quâ latrator Anubis,
Sanctaque Bubaſtis, variiſque coloribus Apis;
Quique premit vocem, digitoque ſilentia ſuadet:
Siſtraque erant; nunquamque ſatis quæſitus Oſiris;
Plenaque ſomniferi ſerpens peregrina veneni.

The Bull's head was eſteemed a princely hieroglyphic: wherefore it is ſaid by Sanchoniathon of Aſtarte, [89] Επεθηκε τῃ ἰδιᾳ κεφαλῃ βασιλειας παρασημον κεφαλην Ταυρου. *The Goddeſs placed the head of a Bull upon her own head, as a royal emblem.* And it is ſaid of Iſis, whom I juſt now men-

87 Metamorph. L. 9. v. 782.
88 Ibid. V. 685.
89 Euſeb. P. E. L. 1. c. x. p. 38.

tioned,

tioned, that ſhe was not only deſcribed with a lunette; but like Iö of the Greeks with the real head of a [90] Bull, or Cow. Such was the figure of the Minotaurus, which Pauſanias ſtiles [91] Ταυρον τον Μινω, the Bull called Mino. By this is meant the ſacred emblem of the Deus [92] Lunaris No: which emblem was reverenced in Crete at Minoa, the ſame as Meen-Noa, the city of Arkite Noah. Of this name were many places, of which examples may be found in Paros, Crete, Sicily, [93] Arabia; and likewiſe in other parts. And analogous to this we find many mountains, places, and people, named Taurus, Taurica, Taurini, Taurifci, Tauropolis, Tauropolium, from the ſame emblematical worſhip.

The Ark ſeems to have been ſometimes called Centaurus; from whence many of the Arkites had the name of Centauri: and were reputed of the Nephelim race. Chiron was ſaid to have been the ſon of the Centaur Cronus: but the reſt were the offſpring of Ixion, and Nephele. [94] Κενταυρος, ηγουν ὁ Κρονος.—Ὁ Χειρων εκ Κρονϑ· ὁιδε λοιποι παντες Κενταυροι παιδες εισιν Ἰξιονος, και Νεφελης. They are deſcribed by Nonnus as horned, and as inſeparable companions of [95] Dionuſus. He ſuppoſes them to have been the ſons of Zeuth: and places them for the moſt part in Cy-

[90] Το της Ισιδος αγαλμα ἑον γυναικειον ϑηκερων ἐϛι, καταπερ Ἑλληνες την Ιω γραφουσι. Herod. L. 2. c. 41. Ενθα ϑης ην εν αγαλματι της Ιϑς, ητοι Σεληνης. Schol. in Dionyſ. V. 94.

[91] *L. 1. p. 56.*

[92] *Taur-Meen-No: Taurus Lunaris No.*

[93] *See Steph. Byzant.* The cities named Minua were of the ſame purport.

[94] Schol. in Lycophron. V. 1200.

[95] L. 5. p. 176. L. 14. p. 396 and 400. L. 32. p. 804.

prus.

prus. There ſeem to have been ſhips of old denominated from the Ark Centauri, and Βεκενταυροι. The Amonians occupied all the upper part of the Adriatic Gulf: and the Veneti at this day call their principal galley the Bucentaur: which Juſtiniani ſtiles [96] Navigium maximum et ornatiſſimum. This ſort of ſhips, and ſhips in general, are ſuppoſed, to have been firſt formed in Cyprus: and here Nonnus ſuppoſes the Centaurs to have firſt exiſted. This notion aroſe from the original ſhip, the Ark, being built of [97] Gupher wood. This has been interpreted the wood of the iſland Cupher, which was the ancient name of Cyprus.

Memorials of this nature ſeem to have been univerſally preſerved; and the ſame hieroglyphics to have prevailed in regions widely diſtant. The city Tours in Gaul, which is called Ταυροεις by Stephanus, was the capital of the ancient Turones. It is ſaid to have been named from [98] Taurus, a bull, which was an emblem of a ſhip: though they ſuppoſe it to have been the παραστημα of that ſhip, by which the firſt colony was brought. There was a curious piece of ancient ſculpture in the ſame country, of which the [99] Abbe Banier has given us a ſhort account from the Hiſtoire de la Limagne d'Auvergne of Gabriel Simeoni. It was placed upon the gate of the Hotel Dieu of Clermont, in the above province: and repreſented a Celtic divinity. It was the figure of a woman's head with wings diſplayed above; and two large ſcales ariſing out of the ſide of the head near the ears. This head was encompaſſed with two ſerpents, whoſe

[96] L. 14.

[97] Geneſis. C. 6. v. 14. Make thee an Ark of Gupher wood.

[98] Steph. Byzant.

[99] Abbe Banier. Mythol. Vol. 3. Book 6. c. xi.

tails were hidden beneath the two wings. Some took the head, which was ſet off with a beautiful countenance, to have been that of Meduſa: others thought, that it had a relation to Dagon, or Derceto: in which they are certainly near the truth. The name of the perſonage repreſented by this hieroglyphic is ſaid to have been Onuava. Many inſtances of the like purport might be produced from India, and China; and other the moſt remote parts of the earth. In the iſland of Japan they have many ſymbolical repreſentations, which plainly allude to the hiſtory, of which I have been treating. Among other inſtances is that of a particular Deity called [100] Giwon: who is alſo ſtiled Goſo Tennoo, or the Ox-headed prince of heaven. Examples to the ſame purpoſe may be found even in the great Pacific ocean, among thoſe nations, with whom we have ſo lately opened a communication. We are accordingly told by one of thoſe, who were ſent to make diſcoveries in the ſouthern parts of the globe; [1] that in an iſland, called Eaſter Iſland by the Dutch, latitude 27° S. longitude from London, 106°. 30′. W. were found Indians of a religious caſt, who worſhiped the Sun. They proſtrated themſelves before two immenſe ſtones, one of which was flat, and very broad: the other was erect, about ten feet high, and ſeven fathoms round. It was carved at the top with a man's head, and a garland; which was of Moſaic, or inlaid work, and not ill performed. The name of one ſtone was Dago; of the other Taurico.

[100] Kæmpfer's Japan. P. 418.

[1] Account of Diſcoveries made in the Pacific Ocean. Printed London, 1767.

Of

Of MAN, MAON, LIBAN, LABAN, LABAR, LUBAR: Alſo of LAR, LARIS, LARISSA, AITHYIA.

IT is, I think, manifeſt, that the hiſtory of the Ark was preſerved in all countries, as far as we can obtain evidence, with the greateſt care, and veneration. As letters were not in the firſt ages known, it was deſcribed under many ſymbols, ſuch as a Cetus, a Pegaſus; a Bull, or a Ram. But the moſt common emblem was a lunette, called Meen, Man, and Maon. It was alſo named Laban, Liban, and Libanah; all which are variations of the ſame term; ſuch however as muſt be expected among people of different nations. I make no doubt, but that Mount Libanus received its name from this type of the Ark: for the city Arca ſtood here towards the bottom; and upon the ſummit was the temple of Venus Architis, where the moſt ancient rites were preſerved of Libanah, or Selene. They were introduced by people ſtiled Architæ; who were colonies from Egypt, the Belidæ, Danaidæ, and Cadmians of the Greeks; and the Hivites and Arkites of Moſes. Joſephus takes notice of the city in Mount Libanus, which he expreſſes Arka, and ſays that it was built by the Arkite. [2] Αρκαιος την Αρκην την εν τω Λιβανω (ωκισε).

[2] Ant. Jud. L. 1. c. 6. p. 23.

As theſe rites prevailed greatly in Syria, and in the regions neareſt Ararat, and Armenia, the coins of theſe countries are filled with emblems, which relate to this hiſtory. For the reverſe of moſt Aſiatic coins contain alluſions to the ancient mythology of thoſe places, to which they belonged. Hence the Ram of Colchis, and of Ammonia in upper Egypt, will be found upon the money of Singara, Niſibis, and Edeſſa, and of other cities in the eaſt. For the Ram ſeems like the ſacred Bull to have been an emblem of the Patriarch, the great huſbandman, and ſhepherd, ſtiled γεωργος, and ανθρωπος γης. But above all other ſymbols the lunette will moſt frequently occur upon coins of this country; eſpecially upon thoſe of Carrhæ, which was the Charan, or Haran of Moſes. Under this ſemblance they did not worſhip the planet; but the Selenite Deity, Σεληνην μητερα ὁλȣ κοσμȣ, *Selene, the mother of the whole world.* The emperor Julian ſacrificed to the moon at Carrhæ: [3] Lunæ, quæ religioſe per eos tractus colitur, ſacra fecit. This Deity was the ſame as Cybele, [4] Ionah, and Damater; the reputed parent of all, that breathed. This was a character, which could not in any reſpect belong to the moon. The planet was only made uſe of as a reſemblance, and type of the Ark; and thence was called Mon, and Moon, as we may infer from the Hebrew: for מון, and מונה, Mon and Moonah, ſig-

[3] Marcellinus. L. 23. c. 3. p. 274.

[4] Ενθα ϐȣς ην εν αγαλματι της Ιȣς, ητοι Σεληνης. Ιω γαρ ἡ Σεληνη κατα την των Αργειων διαλεκτον. Euſtath. in Dionyſ. V. 94.

Ὁι Αργειοι ΜΥΣΤΙΚΩΣ το ονομα της Σεληνης το αποκρυφον Ιω λεγȣσιν ἑως αρτι. Chron. Paſch. P. 41. Johan. Antiochen. P. 31.

nify

nify in that language an image, or type. The name was at times differently expreſſed, but related to the genius of the Ark, who was worſhiped by the Canaanites under the title of [5] Baal Maon, and whoſe temple was the Beth-Meon of [6] Jeremiah. This Deity was the ſame as Iſis, and Rhea; hence we find inſcriptions in honour of the latter, wherein ſhe is mentioned as the mother of all Beings. [7] Μητρι τῃ παντων Ῥειῃ.

As the worſhip of Labana, or Selene, prevailed ſo much at Carrhæ, or Haran; we may form a judgment from the name of the perſon, by Moſes called Laban, of the nature of his idolatry. We may preſume, that he was ſo named from this worſhip; and that it conſiſted in an undue reverence to the Arkite emblem Labana. It is moreover highly probable, that thoſe images, which are ſuppoſed to have been invented by Terah, and from him named Teraphim, the ſame which Laban worſhiped, were lunar amulets, or types of the Ark in the form of a creſcent. Both Terah, and [8] Serugh, are ſaid to have been devoted to falſe worſhip: and though people had been previouſly addicted to Zabaiſm, and other ſpecies of idolatry, yet the introduction of images is attributed to them. And as the worſhip of the

[5] Ezekiel. C. 25. v. 9.

[6] C. 48. v. 23.

[7] Gruter. Inſcript. P. xxviii. n. 1.

Tuque, Luna, humanorum corporum Mater. Julius Firmicus in præfat. L. 5. Matheſeos.

[8] Σερυχ, ὁς πρωτος ἠρξατο Ἑλληνισμῳ, και τῳ δογματος της Εἰδωλολατρειας. Euſeb. Chron. P. 13. See Chron. Paſchale. P. 48. Syncellus. P. 94, 95. and Joſhua. C. 24. v. 2.

Arkite

Arkite emblem prevailed ſo much at Carrhæ, the very city of [9] Haran, and Laban, the deſcendents of Terah; we may infer, that it was the primitive idolatry of the place, and conſiſted in the worſhip of the [10] Labana, or Arkite Moon. I imagine, that thoſe places, which were called Albani had this name from Al Laban, the Moon, the object of worſhip in thoſe parts. This Al Laban was contracted to Alban and rendered with a termination Albanus. I make no doubt, but that the Arkite idolatry prevailed in moſt of theſe places. Strabo mentions, [11] ἱερον Μηνος Αρκαιε εν τοις Αλβανοις, *the temple of the God Lunus Arkæus among the Albani of Pontus.* And upon mount Albanus in Latium a ſacred ſhip was reverenced; which Dion Caſſius calls the ſhip of [12] Juno, or Ionah. From hence we may infer, that it was a copy of the ſhip of Iſis, called Baris; that memorial of the Ark in Egypt. Both Iſis and Juno were deſcribed with the Labana, or Creſcent: and Venus was ſtiled [13] Lubentia, and Lubentina; which, however

[9] The place was called both Haran and Charan: by the Greeks Carrhæ, and the people Carrheni. It ſtill preſerves the name of Haran and Heren: See Pocock's Trav. Vol. 2. p. 161. It is the Χαραν of Chruſococcas: the Haren of Ulug Beig.

Αβρααμ—κατωκησεν εν Χαρραν. Act. Apoſt. C. 8. v. 4.

[10] See Plate repreſenting the Deus Lunus Carrhenorum.

[11] L. 12. P. 835.

From Labana, and Lavana, came Luna. It is remarkable that the Portus Argous in Hetruria was hard by Portus Lunus. Strabo. L. 5. p. 333. 339. 342. and the people of theſe parts are by Silius Italicus called Mæonians. L. 8. v. 484.

[12] L. 39. p. 62. νεως Ἡρας.

[13] Auguſtin. de Civitate Dei. L. 4. Varro de Ling. Lat. L. 5. p. 53.

Lubentia

however etymologiſts may differ, related to the ſame emblem; and ſignified Venus Lunaris, et Architis.

As Cybele, Dyndamena, and Rhea, were no other than feminine titles of the Lunar Deity, called Mon, and Maon, we ſhall find a correſpondence in the hiſtories of thoſe perſonages. Diodorus, according to the cuſtom of the Greeks, ſuppoſes Dindyma to have been the mother of Dindymene, or Cybele, and the wife of [14] Maon: which though an idle diſtribution of perſons, yet ſhews, that ſome relation ſubſiſted between the terms. Hence we find, that a great part of Phrygia, and Lydia, where Cybele had particular reverence paid to her, was called [15] Maonia. Here was alſo the city Acmonia, built, as was ſaid, by [16] Acmon the ſon of Manes: alſo the ſacred Acmonian grove upon the Thermodon, where Selene was particularly reverenced under the title of Har-Mon, or Harmonia. Har and [17] Hara were common titles, and particularly beſtowed upon Juno, as queen of heaven. And analogous to this Har-Mon, and Har-monia, ſignify Domina vel Regina Luna. I have ſhewn, that both Bœotia, and Theſſaly were famous for the ſame rites;

Lubentia by the Romans was derived from Lubens, but erroneouſly. Venus was the ſame as Rhea and Cybele; and like them ſtiled the mother of the Gods. Σεβεσι μεν το παραπαν την Αφροδιτην, ὡς μητερα Θεων. Ptolemy Tetrabib. L. 2. She was conſequently the ſame as Luban, Selene.

[14] L. 3. p. 191.

[15] Μαιονια, ἡ Λυδια. Steph. Byzant. The Ionians called it Μηονια, and the people Μηονες. και οἱ Λυδοι, και οἱ Μαιονες, ὑς Ὁμηρος καλει Μηονας. Strabo. L. 12. p. 857. Μηονες dorice Μαονες from Maon Lunus.

[16] Ac-Mon, Nobilis Lunus. Ac and Ach Βασιλικος.

[17] Hara, Domina vel Regina. It was rendered Ἡρα by the Ionians.

and there was in each of theſe a city named Almon; by which was meant a city of the Deus Lunus. It was alſo called Minua, [18] Μινυα πολις Θετταλιας, ἡ προτερον Αλμωνια. Minua, Mania, and Monia, are all of the ſame purport; and relate equally to Selene the Moon. There was a river Almon near Rome, which was held very ſacred; and to what the name alluded, may be known from the cuſtoms, which prevailed. In the waters of this ſtream they uſed annually with great reverence to lave the image of Cybele, the mother of the Gods. This practice is often taken notice of by the Poets; and among others by Ovid.

[19] Eſt locus in Tiberim, quo lubricus influit *Almon*,
Et nomen magno perdit in amne minor.
Illic purpureâ canus cum veſte Sacerdos
Almonis Dominam ſacraque lavit aquâ.

The ceremony ſeems to have been accompanied with lamentations, like the rites of Iſis in Egypt: and to ſuch Valerius Flaccus alludes, when he ſpeaks of this cuſtom.

[20] Sic ubi Mygdonios planctus ſacer abluit Almo,
Lætaque jam Cybele, feſtæque per oppida tædæ,
Quis modo tam fævos adytis fluxiſſe cruores
Cogitet?

The like circumſtances are mentioned by Statius.

[21] Italo gemitus Almone Cybele
Ponit, et Idæos jam non reminiſcitur amnes.

[18] Steph. Byzant.

[19] Faſt. L. 4. v. 337. The ceremony uſed to be performed upon the ſixth of the Ca[illegible] r'l.

[20] [illegible]

[illegible]

It

It was uſual for people of conſequence to be called by ſome title of the Deity: and Virgil, to give an air of authenticity to his poem, often confers ſome of the ancient provincial names upon his heroes; which he adapts to each perſon, according to the country, from whence he came. Among others he introduces the name Almon, which he gives to the ſon of Tyrrhius, an Hetrurian.

[22] Hic Juvenis primam ante aciem ſtridente ſagittâ,
Natorum Tyrrhi fuerat qui maximus *Almon*
Sternitur.

It was properly a ſacred title; and the purport of it has been ſhewn.

The terms Laban, and Luban, by which the Arkite moon was denominated, ſeem by ſome to have been changed to Labar, and Lubar. Hence it is ſaid of the Ark by Epiphanius, that it reſted upon Mount Lubar. [23] Εν τῳ Λουβαρ ὀρει καλουμενῳ. This is the ſame, which is called Mount Baris by [24] Nicolaus Damaſcenus; and the Ararat of Moſes. Cedrenus ſpeaks of it both under the name Lubar, and Luban. [25] Εν ὀρει Λουβαρ, which in another place he renders, εν ὀρει Λουβαν της Αρμενιας. By theſe, I make no doubt, was meant the mountain of Lunus Architis. The term was ſometimes expreſſed Labar; and from hence the Roman enſigns were ſtiled Labara, quaſi Inſignia Lunaria. This is evident from the Lunette, which is continually to be found upon them. They ſeem to have generally con-

[22] Æneid. L. 7. v. 531.
[23] L. 1. p. 5. and p. 6.
[24] Euſeb. P. E. L. 11. p. 414.
[25] P. 11, 12.

ſiſted of a creſcent, of a diſk of metal, and a chaplet of olive or laurel. The name Labarum however was not properly Roman; but was adopted by the later emperors, eſpecially by thoſe of Conſtantinople. They borrowed it from ſome of the conquered nations, who had the ſame kind of military ſtandard. This will appear from various coins; where it is ſeen among the trophies won from the Pannonians, Dacians, and other captive people. It is to be found likewiſe upon many coins of [26] Cities in the eaſt. Sometimes two, ſometimes three, lunettes are to be ſeen upon the ſame ſtandard: whence it is plain, that they were the principal part of the Inſigne; and we may preſume, that from them it had the name of Labarum. I imagine, that the title of Liber, given to Dionuſus, was the ſame as Labar; and conferred upon him, as the Deus Lunus. For the horns of Dionuſus, like the horns of Iſis, were originally a creſcent. He was the ſame as Silenus: whoſe name, however varied by the Grecians, was originally the maſculine of Selene. The Roman poets deſcribe Silenus merely as a beſtial drunken vagrant, ſupported by a ſavage crew of Sileni and Satyrs. But the ancient mythologiſts held him in a different eſtimation. It is ſaid of him, that he was the father of [27] three ſons, who are by Catullus ſtiled [28] Nuſigenæ. He is repreſented as a man of the [29] earth,

[26] See Numiſm. Apameæ. Vaillant. Pars Sec. p. 38, and p. 155. alſo coins of Sidon. p. 129.

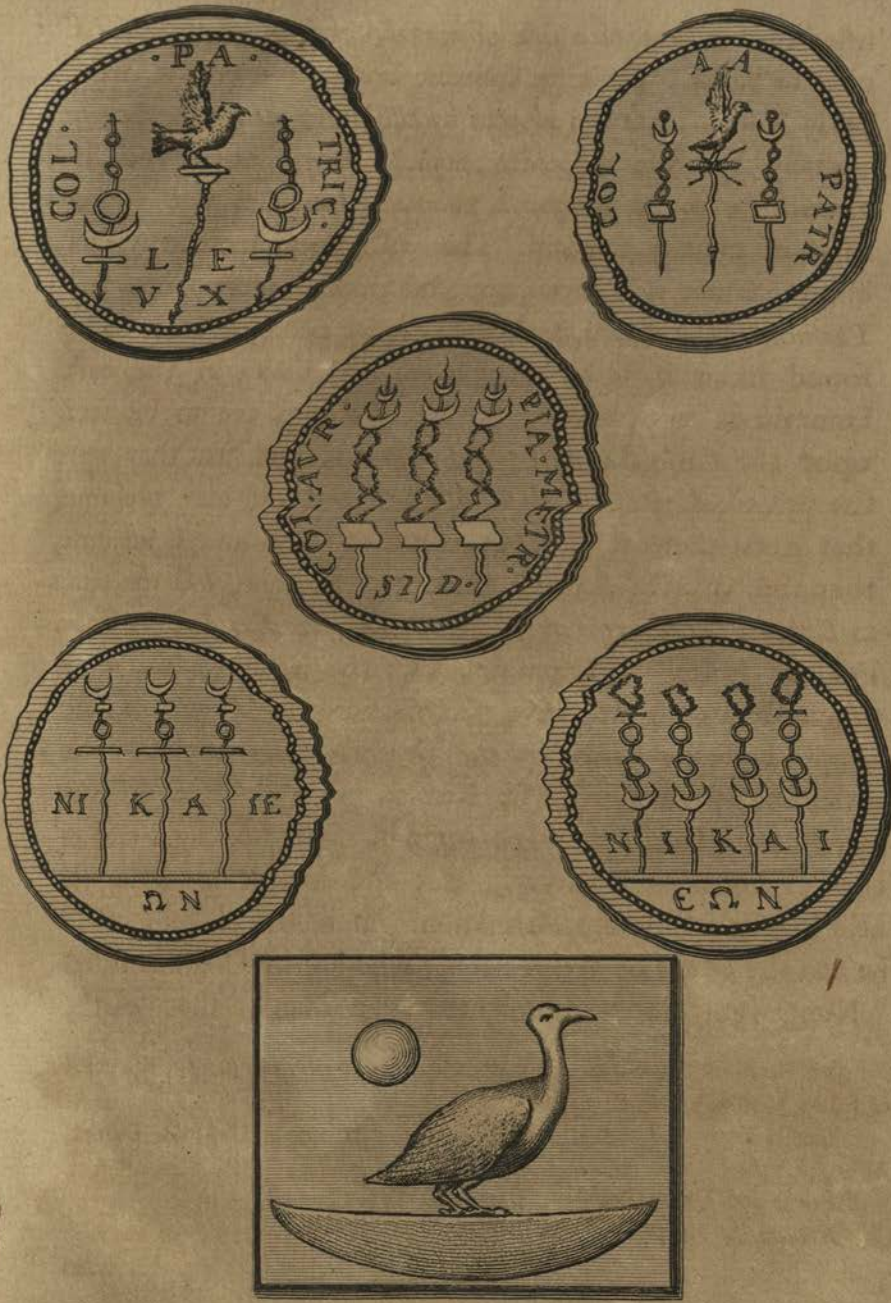
[27] Natalis Comes. L. 5. p. 250. Σιληνε τρια τεχνα. Nonnus. Dionyſ. L. 29. p. 756.

[28] Peleus and Thetis. Nyſigenæ Sileni. V. 253.

[29] Nonnus. L. 29. p. 756.

who

Labara *sacra Lunata.*



Avis Marina *super cymbam ex Obelisco Pamphiliano.*

Basire sc.

who came into life, αυτολοχευτος, by his own means, without the aſſiſtance of his [30] parent. He was eſteemed, like Proteus and Nereus, a great prophet; one, who tranſmitted an hiſtory of the world, and its origin. He is alſo ſaid to have diſcourſed with Midas of Phrygia about another [31] world. Theopompus deſcribed him as a [32] Dæmon: one who was inferior to the Deity; but ſuperior to man, and exempted from the common condition of mortality.

LAREN, LARIS, LAROS, AITHYA.

BOTH Laren, and Laris, ſeem to have been ancient terms, by which the Ark was repreſented. To ſay the truth, they are one and the ſame term, though varied in ſome degree by different people: who have at times changed the n final into an s; and from Laren formed Lares, and [33] Laris. From Laren came the word Larnax, Λαρναξ, an Ark; alſo Larnaſſus, Larina, Laranda, Larunda: the laſt of which was the name of a Goddeſs well

[30] Ασπορος, αυτολοχευτος ανεδραμε μητρος αρρηος. Ibid.

[31] Ælian. Var. Hiſt. L. 3. c. 18.

Tertullian ſpeaks of Silenus, apud Midam Regem adſeveranti de alio orbe. Adverſus Hermog. p. 242.

[32] Θεος μεν αφανες-ερος την ψυχην, ανθρωπω δε κρειττων και θανατω. Ælian. ibid. L. 3. c. 18.

33 Apuleius ſuppoſes *Lar* to be the radix; and to ſignify *familiaris*. De Deo Socratis. p. 689. alſo Florida. c. 14. p. 786.

known to the Romans. Parnaſſus was of old called Larnaſſus; undoubtedly from Laren, the Ark. For the reaſon of this name being given to the mountain is ſaid to have been in memorial of the Ark of Deucalion. [34] Παρναστος· εκαλειτο δε προτερον Λαρναστος δια το την Δευκαλιωνος λαρνακα αυτοθι προσενεχθηναι. We read of a city Larina in Daunia; and we may judge whence it was named from the circumſtances of its hiſtory. Daunia was peopled by a colony of Argives, who came into theſe parts under the ſuppoſed conduct of Perſeus and Danaë. It was therefore one of thoſe cities

quas dicitur olim
Acriſioneïs Danaë fundâſſe Colonis.

Theſe Argives were no other than Arkites, as I have ſhewn: and Larina was a derivative from Laren. The ſacred Bulls of Egypt were the faireſt to the ſight that could be procured; and, as I have ſhewn, were emblems of the Patriarch, and Ark. Hence probably it was that the Grecians uſed to ſtile fine looking oxen, βοες λαρινοι: which in a ſecondary acceptation ſignified oxen, that were in fleſh and well fed. [35] Λαρινοι· βοες ευτραφεις.

From this term, expreſſed Laris, the Greeks denominated many cities, which they expreſſed Lariſſa: and in the hiſtory of all theſe places there will be found a reference to the ſame

[34] Steph. Byzant. Larnaſſus ſeems to be a compound of Laren-Naſos. Nees, νησος, νασος, ſignified of old not only an iſland, but any hill or promontory. The Acropolis at Thebes in Bœotia was called νησος.

[35] Heſych.

object,

object, whence they are ſuppoſed to have received their name. I have taken notice how much the Arkite rites prevailed in Phrygia, where was a city Theba, ſimilar to that in Egypt. Hard by was the city [36] Lariſſa, which undoubtedly is a term of the ſame purport, as Theba: and related to the ſame worſhip. There was another [37] Lariſſa near Theba in Theſſaly, which like Larina, in Daunia, was built by Argives, thoſe [38] Coloni Acriſioneï, as they are termed by the poet: and undoubtedly in memorial of the ſame event. The Acropolis at Argos was ſuppoſed to have been founded by Danaus the Arkite; and this too had the name of [39] Lariſſa: for Lariſſa, Theba, and Argos, were ſynonimous terms. The Acropolis was certainly an Arkite temple, where the Laris, or [40] Navis biprora, was reverenced; and where the women ſtiled Danaïdæ officiated, who were prieſteſſes of the Argus. Acriſius the father of Danae was ſaid to have been here [41] buried. But Acriſius is undoubtedly a metatheſis of Arciſius, and Arcaſius, by which is meant the great Arkite, the perſon here worſhiped. He was called Argus, Arcas, Arcaſius; and compounded Arcas-Ionas. The latter terms were changed to Acriſius, and

[36] Called by Homer, Λαρισσαν εριβωλακα.

[37] Λαρισσα προς τω Πηνειω, ην Ακρισιος εκτισε. Steph. Byzant.

[38] Λαρισσαν την Θεσσαλικην—ην εκτισεν Ακρισιος. Scholia in Apollon. Rhod. L. 1. v. 40. There were two cities ſo named in Theſſaly; and many in other parts of the world; in Syria, Media, Mauritania, and Iberia.

[39] Λαρισσα, και η ακροπολις τϑ Αργϑς. Steph. Byzant. Pauſan. L. 2. p. 165. Θετταλικον Αργος, η νυν Λαρισσα. Scholia in Dionyſium. V. 419. p. 76.

[40] Minerva dicitur navem feciſſe biproram, in quâ Danaus profugit. Hygin. F. 168. p. 283.

[41] Arnobius. L. 6. p, 193.

Acriſionæus; whence the people in the Argive colonies were ſtiled Acriſionei Coloni. It is remarkable, that Lariſſa in Theſſaly was alſo called [42] Argiſſa: from all which we may fairly infer, that Argos, Argis, and Laris, were of the ſame purport.

It is, I think, manifeſt, that the terms Lar and Laren, whence came Laris, and Lariſſa, had a reference to the ſea. We are told by Heſychius, Λαρινευτης ἁλιευς: *Larineutes ſignifies a man of the ſea.* Λαρινιον κυρτον οἱ Αλιεις: *They, who fiſh in the ſea, call the machine, which they uſe, Larinæum.* There was a ſea bird called Lar, and Larus; which, as it was often ſeen in tempeſtuous weather, and outlived the worſt of ſtorms, was, I imagine, upon that account made an emblem of the Ark. When Hermes takes his flight downwards from mount Pieria, and ſkims over the ſurface of the ocean towards the iſland of Calypſo, he is by Homer compared to this bird.

[43] Down he bent his way
In ſemblance like the ſeamew, that frequents
The dreary gulfs, which bound the troubled main.
There with unwearied wing ſhe roams the deep,
Seeking her fiſhy prey; and ſtooping low
Dips her light pinions in the briny wave.

There was another bird, which was named Aithya, and for

[42] Λαρισσα——εν τῳ Πελασγικῳ της Θεσσαλιας, ἣν Ὁμηρος Αργισσαν φησι. Schol. in Apollon. L. 1. v. 40.

Οἱ τ' Αργισσαν εχον. Iliad. B. V. 738.

[43] Σευατ' επειτ' επι κυμα, Λαρῳ ορνιθι εοικώς. κ. λ.

Ιχθυς αγρωσσων πυκινα πτερα δευεται ἁλμη. Odyſſ. E. V. 51. Λαρος ὀρνεον θαλασσιον. Scholia.

the

the ſame reaſon made a ſimilar hieroglyphic. The Larus I have mentioned as the Seamew; and the Aithyia ſeems to have been a ſpecies of Seacoot. Birds of this nature occur in thoſe ſpecimens of Egyptian ſculpture, which have been copied; eſpecially among the engravings from the Pamphilian obeliſk. In ſome parts of this monument are to be ſeen repreſentations of water: and a little above are ſome marine birds, probably the Larus, and [44] Aithyia. The latter was held very ſacred, as we may infer from perſonages, who were ſo called, or had in it the compoſition of their names. Minerva, heavenly wiſdom, had the title of [45] Aithyia: and both Orithyia, Idithyia, and Ilithyia, were named from this hieroglyphic. The laſt was the Goddeſs of the birth; conſequently the ſame as Juno Lucina, and Diana: the ſame alſo as Venus Lubentia, and Genetillis, who roſe from the ſea. When the Poet deſcribes Ulyſſes as nearly loſt in the ocean, and ſtruggling with the waves, he makes Leucothoë, the ſame as Ino, compaſſionate his diſtreſs; and introduces her in the ſhape of this bird.

[46] Αἰθυιὰ δ' εἰκυῖα ποτὴ ἀνεδύσατο λιμνης.

Under this appearance ſhe accoſts the hero, who is periſhing in the waters; and gives him a ſacred veil, by which means he is preſerved.

Ὡς ἄρα φωνησασα θεα κρηδεμνον εδωκεν.

The Lares and Manes, thoſe domeſtic Deities of the ancient Hetrurians, and Latines, were the ſame perſonages under

44 They ſeem in ſome inſtances like Cormorants.

45 Pauſan. L. 1. p. 99.

46 Odyſſ. L. E. V. 337.

different names. From Man, Manus, Mania, came the Manes; as from Laren and Laris were derived the Lares. By theſe terms are ſignified Dii Arkitæ, who were no other than their [47] Arkite anceſtors, the perſons preſerved in the Laren or Ark; the genius of which was Iſis, the reputed parent of the world. She accordingly by Apuleius is introduced ſaying, that ſhe was the queen of the Manes. [48] En, aſſum tuis commota precibus, rerum Natura parens, elementorum omnium domina, Seculorum progenies initialis, ſumma Numinum, *Regina Manium.* The feaſts inſtituted to the honour of theſe Deities were ſtiled Larentalia; which the Romans uſed to celebrate once every year: but Auguſtus ordered, that they ſhould be obſerved twice in that [49] period. The Lares were the ſame as the Dii Præſtites, who according to [50] Macrobius were imported from Egypt. They are deſcribed as Dæmons, and Genii, who once lived upon earth, and were gifted with immortality. Arnobius ſtiles them [51] Lares quoſdam Genios, et functorum animas. And he ſays, that according to Varro, they were the children of Mania. Maniam matrem eſſe cognominatam [52] Larum. The like is ſaid by Huetius, who adds, that Mania had alſo the name of Larunda. [53] Lares Varro Manes eſſe vult, Maniæ filios, quæ dicitur vulgo Larunda. And agreeably to what

47 Apuleius de Deo Socratis.
48 Metamorph. L. xi. p. 362.
49 Suetonius in Auguſto.
50 Saturn. L. 1. p. 276.
51 L. 3. p. 124.
52 See Varro de Ling. Lat. L. 8. p. 113.
53 Demonſt. Prop. 4. p. 139.

has been mentioned above ſhe is ſtiled the mother of the Dæmons, [54] Λαρυνδα Δαιμονων μητηρ. By ſome ſhe is called Lara, and ſaid to have been the daughter of [55] Almon. She was ſuppoſed to preſide over families: and they uſed to offer children at her altar in order to procure her favour: for it was a uniform prevailing opinion, that no atonement could be obtained but by blood: and that ſome muſt die to procure the happineſs of others. [56] Præceptum eſt, ut pro capitibus capitibus ſupplicaretur; idque aliquamdiu obſervatum, ut pro familiarium ſoſpitate pueri mactarentur Maniæ Deæ, matri Larum. In lieu of theſe they in aftertimes offered the heads of poppies, and pods of garlick. The Lares were the ſame as the Penates, as we may infer from Servius. [57] Penates ſunt omnes Dii, qui domi coluntur. They were properly marine Deities, and the ſame, which were worſhiped in Samothracia. [58] Penates Deos Samothracas volunt Varro, et Caſſius Hemina. Arnobius ſpeaks of [59] Neptune as one of them: and the reſt of them are confeſſedly Deities of the [60] ſea. They are accordingly ſpoken of in this light by Livy; who mentions a

54 Gloſſæ Philoxeni apud Huetium. ibid.

55 Natalis Comes. L. 4. c. 4. p. 155. Hanc Laram, ſive ut alii dixerunt, Larundam, nonnulli Maniam appellârunt.

See Ovid Faſt. L. 2. v. 599, of Lara Naïs, whom he makes the daughter of Almon.

56 Macrob. Sat. L. 1. c. 7. p. 154.

Cor pro corde, precor, pro fibris accipe fibras:
Hanc animam vobis pro meliore damus. Ovid Faſt. L. 6. v. 161.

57 In Virg. Æneid. L. 2. v. 514.

58 Huetii Demonſtratio. p. 138. See Macrob. Sat. L. 3. p. 276.

59 L. 3. p. 125.

60 This is evident from the Greek epigram.

Γλαυκῳ, και Νηρει, και Ινοι, και Μελικερτᾳ
Και Ευθιῳ Κρονιδᾳ και Σαμοθρηξι Θεοις κ. λ.

temple being built by Regillus the Cenſor to the [61] Lares Permarini in the Campus Martius. The particular time for making offerings to them was, when the Sun had entered [62] Aquarius. Neptune was the ſame as Palæmon of Corinth; eſteemed alſo the ſame as Hercules. [63] Παλαιμων Ἡρακλης. He was deſcribed, as a child expoſed upon the ſeas, and ſupported by a Cetus. Sometimes he was repreſented upon the Corinthian Cupſelis or Ark: and behind him there is commonly a pine tree. There were the ſame offerings made to Palæmon in Greece, as were exhibited by the Latines to Mania, and the Lares. Hence he is ſtiled by Lycophron, [64] βρεφοκτονος, Infanticida, on account of the children, which were offered at his ſhrine. From the above we may ſee clearly, that there was a correſpondence in the rites and mythology of theſe different nations: and that they had univerſally a reference to the ſame hiſtory.

It is ſaid by Mela, that the [65] Augelenſes, who lived near the Syrtes in Africa, held the Manes, as the ſupreme and only Deities. That to them they directed their prayers, and made their offerings: and when they gave any ſtrong atteſtation to their word, they uſed to ſwear by the Manes. The Greeks, as well as the Romans, did the ſame thing:

[61] Lares permarini, quibus ædes dedicavit in Campo Martio Æmilius Regillus Cenſor. L. 40. c. 52. Macrob. L. 1. c. 10. p. 161.

[62] Macrob. Somn. Scip. Cum Sol Aquarium tenet, Manibus parentatur. L. 1. p. 43.

[63] Heſych.

[64] Και δη Παλαιμων δεχεται βρεφοκτονος. Lycoph. V. 229. Παλαιμων Ινους υιος. Schol.

[65] L. 1. c. 8.

and

Palæmon *et* Cetus.

Palæmon, *et* Cetus *super Aram sacram?*

Poscidon Berytius. Poscidon Beroe opitulans. **Europa Sidonia**: *et Equus sacer Alatus Corinthiorum*

Basire Sc.

and it is wonderful, that they ſhould be ſo blinded, as not to perceive it. Moſt of their Deities were formed out of titles: and the whole of their worſhip was confined to a few deified men, theſe Lares, Manes, Dæmones, of whom we have been treating. They were no other than their Arkite anceſtors, the Baalim of the Scriptures: to theſe they offered; and to theſe they made their vows.

OF THE

CABIRI, CORYBANTES, IDÆI DACTYLI, CURETES, IGNETES, TELCHINES, and other ARKITE PRIESTS.

I HOPE, that I have given a ſatisfactory account of the Deluge, and of the ſuppoſed Genius of the Ark, as deſcribed by the Gentile mythologiſts. She was repreſented as a Goddeſs, and worſhiped under the titles of Melitta, Rhea, Cybele, and Damater; alſo of Iſis, and [1] Athena. As the department of the Deity has been ſufficiently made out, the hiſtory of the prieſts may be eaſily aſcertained; and at the ſame time the purport of their titles, under whatever denomination they may come. Of theſe prieſts the principal were the Cabiri; whoſe office and rites were eſteemed particularly ſacred, and of great antiquity.

[1] Ὁι Αιγυπτιοι Ισιν πολλαχις τῳ της Αθηνας ονοματι καλεσι. Plutarch. Iſis et Oſiris. p. 376.

They were the ſame as the Curetes, Corybantes, Telchines, and the Idæi Dactyli of Crete. But in treating of them great confuſion has enſued from not conſidering, that both the Deity, and prieſt, were comprehended under the ſame title. The original Cabiritic Divinity was Zeuth; the ſame as Dionuſus, though by ſome writers idly diſtinguiſhed: [2] Καβειρων πρεσβυτερον μεν Δια. His prieſts had the ſame title. By Pauſanias he is ſaid to have been [3] Prometheus, the father of mankind; which more plainly points out the perſon alluded to. It was no other than the Patriarch, who was of ſo great repute for his piety, and juſtice. Hence the other Cabiri, his immediate offſpring, are ſaid to have been the ſons of Sadic; by which is ſignified *the juſt man.* [4] Σαδεκῳ γαρ εγενοντο παιδες, ὡς Διοσκορες ἑρμηνευονται, και Καβειρες. *To Sadyc, the man of juſtice, were born ſons, who were ſtiled the Dioſcori and Cabiri.* This is the very title given to the Patriarch by Moſes in the book of Geneſis. It is there ſaid of Noah, that he was צדיק, Sadic, *a juſt man, and perfect in his* [5] *generation.* All ſcience, and every uſeful art was attributed to him; and through his ſons they were tranſmitted to poſterity. Hence the author of the Orphic Argonautica mentions [6] αγλαα δωρα Καβειρων; *the noble gifts be-*

[2] Scholia in Apollon. L. 1. v. 918. The author of theſe Scholia makes a diſtinction between Zeuth and Dionuſus; Καβειρων πρεσβυτερον μεν Δια, νεωτερον δε Διονυσον: but they were the ſame perſon.

[3] Pauſan. L. 9. p. 759.

[4] Damaſcius apud Photium. p. 1073. He ſuppoſes them to be eight in number.

[5] Geneſis. c. 6. v. 9

[6] V. 17.

queathed

queathed to mankind by the Cabiri. They were repreſented as dæmons, and in number three: and they are ſometimes mentioned as the ſons of the great artiſt [7] Hephaiſtus, the chief Deity of Egypt, and the reputed father of the Gods. He was the ſame as Helius; and upon the pillar of Rameſtes, which ſtood in Heliopolis, he was according to Hermapion ſtiled [8] Ἡφαιστος ὁ των Θεων πατηρ. The perſon, from whom this obeliſk was named, is generally called Ramaſes, or Ram-Aſis. Rameſtes is of the ſame purport; being a compound of Ram-Eſtes, Magnus Vulcanus. Eſtes, Aſtes, [9] Aſtus, are all variations of the ſame term, and equally relate to fire. Hence came Apha-Aſtus, or Hephaſtus, the Hephaiſtus of the Greeks: hence alſo the Hiſtia, Heſtia, and Veſta of other countries. The Cabiri are many times repreſented as Heliadæ, or the offſpring of the Sun, ſtiled Cam-Il: alſo the deſcendants of Proteus, the great prophet, and Deity of the [10] ſea. According to Varro they were particularly ſtiled [11] Divi Potes: and Caſſius Hermina deſcribed them as [12] Θεους μεγαλους, Θεους χρηστους, Θεους δυνατους, *the great, beneficent, and powerful Gods.* One of the moſt ancient temples of theſe Deities was

[7] Λεγονται δε ειναι Ἡφαιστου παιδες. Heſych.
Και τεκεων Ἡφαιστος ἑων αλεγιζε Καβειρων. Nonnus. L. 24. p. 626.

[8] Marcellinus. L. 17. c. 4. p. 126.

[9] See volume the firſt. p. 59. and 62.

[10] Ακεσιλαος δε ὁ Αργειος εκ Καβειρης και Ἡφαιστου Καμιλον λεγει, τουτε τρεις Καβειρους, κλ. Φερεκυδης δε—εκ Καβειρης της Πρωτεως και Ἡφαιστου Καβειρους τρεις, και νυμφας τρεις Καβειριδας. Strabo. L. 10. p. 724.

[11] Hi, quos Augurum libri ſcriptos habent ſic, Divi Potes, ſunt pro illis, qui in Samothrace Θεοι δυνατοι. Varro de Ling. Lat. L. 4. p. 17.

[12] Macrob. Sat. L. 3. c. 4. p. 376.

at

at [13] Memphis; which was held ſo ſacred, that no perſon, excepting the prieſts, was ſuffered to enter its walls. In the ſame place ſtood a temple of their father [14] Vulcanus, the head of the Cabiri. Cambyſes entered into theſe [15] ſanctuaries; and took a view of the ſtatues in each. They were nearly [16] alike, and of a fantaſtic form after the mode of Egypt: on which account he ordered them to be thrown down, and the temples to be [17] deſtroyed. From Egypt their worſhip was carried to Canaan, and Syria; and from thence to Greece. To what theſe rites alluded may be known from the department of the Deities, in whoſe honour they were ſuppoſed to have been inſtituted, and with whom the Cabiri are introduced. Theſe are chiefly Damater, Cybele, Selene, Meen, Barith, Dione. According to Sanchoniathon the Cabiri were the ſame as the Dioſcuri and Corybantes: and like Damaſcius above he repreſents them, as the offſpring of the juſt man [18] Sadyc. They lived in the time of Elion, ſurnamed the *Moſt High*; and of a perſonage named [19] *Barith:* and from them the myſteries in Samothracia were derived. Some of their poſterity came to Byblus, which they ſurrounded with a [20] wall: and they built a temple

[13] Herodotus. L. 3. c. 37.

[14] Strabo. L. 10. p. 725.

[15] Ibid.

[16] Εϛι δε και ταυτα ὁμοια τϑ Ἡφαιϛϖ. Herod. L. 3. c. 37.

[17] Ibid.

[18] Euſebius expreſſes it Sydyc. Συδυκ, τϑτ' εϛιν ευλυτον και ΔΙΚΑΙΟΝ. Euſeb. Præp. Evang. p. 36. Εκ δε τϑ Συδυκ Διοσκουροι, η Καβειροι, η Κορυβαντες. Ibid. p. 37. Συδυκϖ τϖ λεγομενϖ ΔΙΚΑΙΩ. Ibid.

[19] Ibid.

[20] Ibid.

upon

upon Mount Caſius in the ſame region. They are ſaid to have been the firſt conſtructors of a [21] float, or ſhip: and are repreſented as huſbandmen, and at the ſame time [22] men of the ſea. To them the city Biblus is ſaid to have been appropriated by Cronus for the worſhip of Baaltis, the ſame as [23] Dione, the Dove. They alſo built Berytus, the city of Beryth: and, what is extraordinary, they are ſaid in this city to have conſecrated [24] Ποντε Λειψανα; by which certainly is meant, all that the Deluge had ſpared; the ſad remains of the former world. Theſe rites conſiſted in memorials of the Ark Berith, and of the perſons therein preſerved; who were the original Cabiri, or Baalim. By Sanchoniathon they are deſcribed as eight in number; the chief of which was [25] Aſclepius, the God of health, and reſtorer of life. He is likewiſe mentioned by Damaſcius; who ſpeaks of him as a perſon, of whom the mother of the Gods was [26] enamoured: one, who had been conſigned to darkneſs, but out of that gloom diſplayed a wonderful [27] light. He too makes him the eighth, and principal of the Cabiri.

In the cities of Syria the hiſtory of the firſt ages was

[21] Πρωτοι πλοιον ευρον. Ibid.

[22] Καξηροις, αγροταις τε, και αλιευσιν. Ibid. p. 38.

[23] Βααλτιδι, τη και Διωνη. Ibid.

[24] Οι και ΠΟΝΤΟΥ ΛΕΙΨΑΝΑ εις την Βηρυτον αφιερωσαν. Ibid. p. 39.

[25] Ibid.

[26] Ὁ εν Βηρυτῳ Ασκληπιος ουκ εστιν Ἑλλην, ουδε Αιγυπτιος, αλλα τις επιχωριος φοινιξ· Σαδυκῳ γαρ εγενοντο παιδες κ.λ. Οδδοος δε εγειετο επι τουτοις ὁ Εσμουνος, ὁν Ασκληπιον ἑρμηνευουσιν. Ὁυτος — ερωμενος γεγονε—Μητρος Θεων. Apud Photium. p. 1073.

[27] Εν σκοτῳ διωλυγιῳ πολυ φως αναψας. Ibid.

preſerved in hieroglyphics. In Berytus Saturn was reverenced, who was no other than Sadyc, the man of piety, and juſtice. He was repreſented with [28] four eyes; two of which were in their natural poſition forward: the two other were placed in a contrary direction, upon the hinder part of the head. The ſymbolical hiſtories of the eaſtern countries were firſt compoſed by a perſon ſtiled the ſon of [29] Thabion. I have mentioned, that nothing was more common than for the prieſts to be called the ſons of the Deity, whom they ſerved. Thaba was the Ark, the Theba of the Ionians: and the ſon of Thabion was no other than the prieſt of Theba-Iön, the Arkite [30] Dove, particularly worſhiped in this country. He is ſaid to have been the moſt ancient Hierophant, that ever officiated in Phenicia.

There were many cities, and thoſe in parts very remote, where the Cabiritic rites were for a long time maintained. Some of theſe cities were named Cibura, Cabura, and Cabeira; and in all of them may be ſeen a reference to the ſame ancient hiſtory. In Pontus was a city Cabira, the royal ſeat of Mithridates; where was one of the moſt magnificent temples in the world. The nature of the worſhip may be known from the Deity, to whom it was ſacred: for the temple was dedicated, [31] Μηνι Αρκαιῳ, *to the Deus Lunus Arkitis.* In Phrygia, near Caroura was the city Ci-

[28] Euſeb. P. E. p. 39.

[29] Ταυτα παντα ὁ Θαβιωνος παις πρωτος των απ' αιωνος γεγονοτων Φοινικων Ἱεροφαντης, αλλήγορησας——παρεδωκε. Ibid.

[30] יון, Ion, Columba.

[31] Εχει δε ἱερον Μηνος Αρκαιȣ—εςι δε και τȣτο της Σεληνης το ἱερον. Strabo. L. 12. p. 835.

bura:

bura: and it is well known, that all this region was devoted to the worſhip of Cybele, and the rites of Theba. Here too was a temple of the [32] God Lunus, the ſame as Μην Αρκαιος. Near Side in Cilicia was another city of this name: and we may infer from many circumſtances, that the ſame worſhip prevailed. The Cabiritic rites were likewiſe kept up in [33] Imbros, and Lemnos; and particularly in Samothracia. They prevailed alſo in Greece; and eſpecially in the city Theba in Bœotia. Damater, the ſame as Theba and Iſis, had the title of [34] Cabiria: and it was an opinion, that theſe myſteries were firſt eſtabliſhed by [35] her: by which was meant, that they were derived from the Ark, the reputed mother of all beings. Hence the Cabiri had often joint worſhip with Damater. An inſtance of this was obſervable at Anthedon in Bœotia, where ſtood [36] Καβειρων Ιερον, και αλσος—Δημητρος: *the temple of the Cabiri, and the grove of Damater.* They were the ſame as the Cabarni of the Parians, who were equally prieſts of Damater. [37] Καβαρνοι, οἱ της Δημητρος ἱερεις, ὡς Παριοι. It is obſervable, that the chief province of the Cabiri related to the ſea, and ſhipping. Their influence was particularly implored by mariners for ſucceſs in their voyages:

[32] Ιερον Μηνος, Καρερ λεγομενον. Ibid. p. 869.

[33] Μαλιστα μεν ουν εν Λημνῳ και Ιμβρῳ (Καβειροι). Strabo. L. 10. p. 724. Η δε Ιμβρος Θρακικη μεν εστι νησος, ἱερα Καβειρων. Euſtath. in Dionyſ. V. 524.

[34] Δημητρος Καβειριας—αλσος. Pauſan. L. 9. p. 758.

[35] Δημητρος γουν τοις Καβειραισις δρωρον εστιν ἡ τελετη. Ibid. p. 759.

[36] Ibid. P. 753. The region was called Cabeiraia.

[37] Heſych.

[38] Οφρα
Σωοτεροι κρυοεσσαν ὑπειρ ἁλα ναυτιλλοιντο.

The Corybantes were prieſts of the ſame order, and were ſtiled [39] Ανακτοτελεσαι, as being of a royal, or ſupereminent prieſthood. Clemens mentions that they were the ſame as the [40] Cabiri; and that their myſteries were ſtiled Cabiritic. In theſe the Rhoia, or pomegranate, was introduced: and they were often celebrated in woods, and upon mountains: and the whole was attended with ſhouts, and ſcreams, and every frantic manœuvre. Nonnus has ſome alluſion to theſe rites, when at the marriage of Harmonia he makes the beaſts of the foreſt imitate the howling of the Cabiri.

[41] Βρυκηθμῳ δε λεοντες ὁμοζηλων ὑπο λαιμων
Μαντιπολων αλαλαγμον εμιμησαντο Καβειρων.

The perſons concerned were crowned with ſerpents; and by their fury and madneſs exhibited a ſcene ſhocking to imagination: yet nobody was thought compleatly happy, who did not partake in theſe myſteries.

[42] Ω μακαρ, ὁς τις ευδαιμων
Τελεταις Θεων ειδως
Βιοταν ἁγισευει·
Τα τε Ματρος μεγαλας
Οργια Κυβελας θεμισευων,
Ανα θυρσον τε τινασσων,

[38] Apollon. Rhod. v. 918.
[39] Clemens Alexand. Cohort. p. 16.
[40] Καβειρους τους Κορυβαντας. Ibid.
[41] L. 3. p. 88.
[42] Euripides. Βακχαι. V. 73. quoted by Strabo. L. 10. p. 720.

Κισσῳ

Κισσῳ τε ςεφανωθεις,
Διονυσον θεραπευει..
Ιτε Βακχαι
Βρομιον παιδα θεον θεϐ
Διονυσον καταγουσαι
Φρυγιων εξ ορεων
Ἑλλαδος εις ευρυχωρϐς αγυιας.

The noiſe and diſſonance at theſe celebrities are finely deſcribed in the Edoni of [43] Æſchylus:

Ψαλμος δ' αλαλαζει·
Ταυροφθογγοι δ' ὑπομακωνται παντοθεν
Εξ αφανους φοβερϊοι μιμοι·
Τυμπανω δ' ηχω,
Ὡσθ' ὑπογειϐ βροντης, φερεται βαρυταρβης.

The like is to be found in Pindar.

[44] Σοι μεν καταρχαι, Ματερ, παρα,
Μεγαλοι ῥομϐοι κυμϐαλων,
Εν τε παλλακων κροταλα,
Αιθομενα τε δαις ὑπο ξανθῃσι πευκαις.

This wild joy, attended with ſhouts and dancing, and the noiſe of pipes and cymbals, ſeems to have been exhibited in memorial of the exit from the Ark; when the whole of the animal ſyſtem iſſued to light upon the ſummit of mount Baris.

Corybas, the father and head of the band, was the ſame

[43] Ibid. p. 721. The ſecond line in the original has ὑπομακωνται πανθεν, which I have altered to ὑπομακωνται παντοθεν.

[44] Pindarus apud Strabonem, L. 10. p. 719.

as Helius; and in the Orphic hymns is farther deſcribed with the attributes of Dionuſus:

[45] Αιολομορφον ανακτα, Θεον διφυη—
Θηροτυπω θεμενον μορφην δνοφεροιο Δρακοντος.

His offſpring, the Corybantes, were twofold. Strabo ſpeaks of them both as prieſts, and divinities: and undoubtedly both were comprehended under this title. [46] *The Corybantes were a kind of Dæmons, the offſpring of Helius, and Athena. Under the denomination of Cabiri, and the like, were included not only a ſet of perſons, who adminiſtered to the Gods, but the Divinities, whom they worſhiped.* The Tityri, Satyri, Mænades, Thyades, Lycaones, Sileni, Lenæ, were of the ſame order: as were the Curetes, Telchines, and Ignetes. The Curetes were Heliadæ, the prieſts of Helius, ſtiled Cur-Ait: and the term Quirites among the Romans had the ſame origin. The Telchines and Ignetes were the firſt who ſettled at [47] Rhodes; and they in like manner were eſteemed Heliadæ. The latter were denominated from their God Hanes, who was at different times called Agnis and Ignis. But notwithſtanding their relation to Hanes and Helius, they were at the ſame time ſuppoſed to be deſcended from the ſea. Hence it was ſaid of them by Simmias Rhodius,

[48] Αμμα
Ιγνητων και Τελχινων εφυ ἡ ἁλυκη Ζαψ.

[45] Hymn 38.

[46] Κορυβαντες, Δαιμονες τινες, Αθηνας και Ἡλιου παιδες—ου προσπυλοι Θεων μονοι, αλλα και αυτοι Θεοι προσηγορευθησαν. L. 10. p. 723.

[47] Ιγνητες, οἱ μετα της Τελχινας εποικησαντες την Ῥοδον. Heſych.

[48] Clemens Alexand. Strom. 5. p. 674. Αμμα ſignifies a mother.

Ζαψ.

Ζαψ, Zaps, is nearly of the ſame purport of the Saph or Suph of the Chaldeans and Hebrews. It ſignifies the [49] ſea, or the ſea in a ferment: and the purport of the verſe is, that the Ignetes and Telchines carried their origin upwards to the deluge. Though they had the character of Γηγενεις, and Ουρανιωνες, yet they univerſally took to themſelves the title of ſons of the ſea.

[50] Ουτοι ηταν υιοι μεν Θαλαττης, ὡς ὁ μυθος παρεδωκε. *They were looked upon*, ſays Diodorus, *as the offſpring of the ſea, according to the traditions of the ancients.* The Telchines were ſuppoſed to have made their firſt appearance at the time of a Deluge, which [51] Diodorus would confine to Rhodes: and Nonnus, from ſome emblematical repreſentation, has deſcribed them, as wafted over the ocean upon ſeahorſes.

[52] Ωκυτεροι Τελχινες ἁλιτρεφεων ὑπερ ἱππων.

They are ſaid, under the character of Heliadæ, to have been very famous for [53] navigation: and through them many uſeful arts were tranſmitted to [54] mankind. They were likewiſe the firſt introducers of [55] idolatry; and deeply ſkilled in Magia: and we may infer from Diodorus, that they were of

[49] It is ſometimes uſed for a whirlwind: but among the ancient Greeks it ſignified properly the ſurge of the ſea.

Παντα μαινομενοιο περιστεινει ἁλυκη ΖΑΨ. Dionyſius Iambus apud Clementem ſupra.

[50] L. 5. p. 326. Κρητες γηγενεις. Strabo. L. 10. p. 723.

[51] Ibid. p. 327.

[52] L. 24. p. 626.

[53] Diodorus. L. 5. p. 328.

[54] Ibid. p. 326. Τεχνων ευρεται, και των εις τον βιον χρησιμων. Ibid.

[55] Ibid.

the Anakim, or gigantic race; for ſuch are ſaid to have been the firſt inhabitants of [56] Rhodes.

I have mentioned, that great confuſion has ariſen from not conſidering, that the Deity and prieſt were named alike; and that the people often were comprehended under the ſame title. The God Helius was ſtiled [57] Cur-Ait: and his prieſts had the ſame name. But additionally to theſe the ancient inhabitants of Ætolia, Eubœa, and Acarnania were ſtiled [58] Curetes, and their country Curetica. Helius was likewiſe called by the Egyptians and other people Tal-chan: for Tal, which the Grecians rendered Talus, ſignified the Sun. Ταλος, ὁ Ἡλιος: *Talus*, ſays Heſychius, *ſignifies the Sun.* Ταλαιος, ὁ Ζευς εν Κρητῃ: *Zeuth in Crete was ſtiled Talæus.* The term Tal-chan, which the Grecians rendered Telchin, ſignified Sol Rex: and under this title he was worſhiped at [59] Lindus in Rhodes. His prieſts alſo and votaries were denominated in the ſame manner. The Curetes by ſome were eſteemed the offſpring of the [60] nymph Danaïs, and Apollo: by others they were ſaid to have been the ſons of [61] Jaſon, the ſame as Jaſion, with whom Damater was ſuppoſed to have been enamoured: all which, I think, is not difficult to be underſtood.

[56] Ibid.

[57] Κυρος ὁ Ἡλιος. Plutarch. Artaxerxes.

[58] Strabo. L. 10. p. 692, 714.

[59] Παρα μεν Λινδιοις Απολλωνα Τελχινιον. Diodor. L. 5. p. 326. Talus by Apollodorus is ſaid to have been the ſame as Taurus. L. 1. p. 54.

[60] Οι μεν Κρητες Δαναϊδος—νυμφης και Απολλωνος παιδες. Schol. in Lycoph. V. 77.

[61] Servius in Æneid. L. 3. v. 111.

I have

I have ſhewn, that the Telchinian, and Cabiritic rites conſiſted in Arkite memorials. They paſſed from Egypt and Syria to Phrygia and Pontus: and from thence were introduced in Thrace, and in the cities of Greece. They were likewiſe carried into Hetruria, and into the regions of the Celtæ: and traces of them are to be obſerved as high up as the Suevi. Tacitus takes notice, that this people worſhiped Iſis: and he mentions that the chief object at their rites, was an Ark, or ſhip; [62] ſignum in modum Liburnæ figuratum; which was held in great reverence. The like myſteries according to Artemidorus prevailed in one of the Britiſh iſlands: in which, he ſays, that the worſhip of Damater was carried on with the ſame rites as in [63] Samothracia. I make no doubt, but that this hiſtory was true: and that the Arkite rites prevailed in many parts of Britain; eſpecially in the iſle of Mona, where in aftertimes was the chief ſeat of the [64] Saronides, or Druids. Monai ſignifies inſula Selenitis, vel Arkitis. It was ſometimes expreſſed Menai; as is evident from the frith between the iſland and the main land being ſtiled Aber Menai at this day. Aber Men-Ai ſignifies fretum inſulæ Dei Luni; which iſland undoubtedly had this name from its rites. The ſame worſhip was probably farther introduced into ſome of the Scotiſh iſles, the Hebrides of the ancients, and particularly into that called Columbkil, or Columba. This iſland is ſaid to have been in old time a ſeminary; and

[62] De moribus Germanorum. p. 603.

[63] Strabo. L. 4. p. 304.

[64] Diodorus. L. 5. p. 308.

was reputed of the higheſt ſanctity; ſo that there is a tradition of above fifty Iriſh and Scotiſh kings being there [65] buried. Columb-kil is plainly a contraction of Columba-kil: which was not originally the name of the iſland, but of the temple there [66] conſtructed. The iſland was called ſimply Columba. When there was a change made in religion, people converted the heatheniſh temples to ſanctuaries of another nature: and out of the ancient names of places they formed ſaints, and holy men. Hence we meet with [67] St. Agnes, St. Allan, St. Earth, St. Enador, St. Herm, St. Levan, St. Ith, St. Sancrete, in Cornwal: and from the Caledonian Columba there has been made a [68] St. Columbus. This laſt was certainly a name given to the iſland from its worſhip: and, what is truly remarkable, it was alſo called Iöna; a name exactly ſynonymous, which it retains to this [69] day. But out of Columbus they have made a Saint, and of Iöna a [70] Biſhop.

[65] Martin's account of the Scotiſh iſles. p. 256. Camden's Britannia. p. 1462.

[66] Cal, Col, Cala, ſignified a building upon an eminence.

[67] See Norden's Cornwal, and Camden.

[68] Camden calls the perſon Columba. p. 1462.

[69] Between Ila and Scotland lies *Iöna*. Camden. ſupra.

[70] People have ſuppoſed the iſland to have received its name from an Iriſh Biſhop, who firſt preached the goſpel to the Picts. See Bede L. 3. c. 4. But it is no where ſaid, that he was ever upon the iſland; much leſs that he gave name to it. The very exiſtence of this perſonage is uncertain.

OF

THE ARGO,

AND

ARGONAUTIC EXPEDITION.

Ταδε περι απιςων συ]γεγραφα· Των ανθρωπων οἱ μεν γαρ πειθονται πασι τοις λεγομενοις, ὡς ανομιλητοι σοφιας, και επιςημης· οἱ δε πυκνοτεροι την φυσιν, και πολυπραγμονες, απιςεσι το παραπαν, μηδεν γενεσθαι τετων. Palæphatus.

MY purpoſe has been univerſally to examine the ancient mythology of Greece; and by diligently collating the evidences afforded, to find out the latent meaning. I have repeatedly taken notice, that the Grecians formed variety of perſonages out of titles, and terms unknown: many alſo took their riſe from hieroglyphics miſinterpreted. The examples, which I have produced, will make the reader more favourably inclined to the proceſs, upon which I am about to proceed. Had I not in this manner opened the way to this diſquiſition, I ſhould have been fearful of engaging in the purſuit. For the hiſ-

tory of the Argonauts, and their voyage, has been always eſteemed authentic, and admitted as a chronological æra. Yet it may be worth while to make ſome inquiry into this memorable tranſaction; and to ſee if it deſerves the credit, with which it has been hitherto favoured. Some references to this expedition are interſperſed in moſt of the writings of the [1] ancients. But beſide theſe ſcattered alluſions, there are compleat hiſtories tranſmitted concerning it: wherein writers have enumerated every circumſtance of the operation.

By theſe writers we are informed, that the intention of this armament was to bring back a golden fleece, which was detained by Æetes king of Colchis. It was the fleece of that ram on which Phrixus and [2] Helle fled to avoid the anger of Ino. They were the two children of Athamas, conceived by (Νεφελη) a cloud: and their brother was Learchus. The ram, upon which they eſcaped, is repreſented, as the ſon of [3] Neptune and Theophane. Upon his arrival at Colchis Phrixus ſacrificed it to Mars, in whoſe temple the fleece was ſuſpended. Helle was ſuppoſed to have fallen into the ſea, called afterwards the Helleſpont, and to

[1] The principal are thoſe, which follow.
Author of the Orphic Argonautica.
Apollonius Rhodius.
Valerius Flaccus.
Diodorus Siculus. L. 4. p. 245.
Ovid. Metamorphoſis. L. 7.
Pindar, Pyth. Ode 4.
Apollodorus. L. 1. p. 4.
Strabo. L. 3. p. 222.
Hyginus. Fab. 14. p. 38.
[2] Hyginus. Fab. 2. p. 18. Pauſan. L. 9. p. 778.
[3] Hyginus. Fab. 3. p. 21.

have

have been drowned. After an interval of ſome years, Pelias, king of Jolchus, commiſſioned Jaſon, the ſon of his brother Æſon, to go, and recover this precious fleece. To effect this a ſhip was built at Pagaſæ, which city lay at no great diſtance from Mount Pelion in Theſſaly. It was the firſt that was ever attempted; and the merit of the performance is given to Argus, who was inſtructed by Minerva, or divine wiſdom. This ſhip was built partly out of ſome ſacred timber from the grove of Dodona, which was ſacred to Jupiter Tomarias. On this account it was ſaid to have been oracular, and to have given verbal reſponſes; which hiſtory is beautifully deſcribed by Claudian.

[4] Argoïs trabibus jactant ſudâſſe Minervam:
Nec nemoris tantum vinxiſſe carentia ſenſu
Robora; ſed, cæſo Tomari Jovis augure luco,
Arbore præſagâ tabulas animâſſe loquaces.

As ſoon as this ſacred machine was compleated, a ſelect band of heroes, the prime of their age and country, met together, and engaged in this honourable enterprize. Among theſe Jaſon was the chief; by whom the others were ſummoned, and collected. Chiron, who was famous for his knowledge, and had inſtructed many of thoſe young heroes in ſcience, now framed for their uſe a delineation of the heavens: though ſome give the merit of this operation to Muſæus. This was the firſt ſphere conſtructed: in which

[4] De Bello Getico. V. 16.

εκ δ' αρα κοιλης
Νηος επιβρομεσσα Τομαριος εκλαγε φηγος.
Orph. Argonautica. V. 1153.

the

the ſtars were formed into aſteriſms for the benefit of the Argonauts; that they might be the better able to conduct themſelves in their perilous voyage. The heroes being all aſſembled, waited for the riſing of the Peleiades; at which ſeaſon they ſet [5] ſail. Writers differ greatly about the rout, which they took at their ſetting out; as well as about the way of their return. The general account is, that they coaſted Macedonia, and proceeded to Thrace; where Hercules engaged with the giants; as he is ſuppoſed to have done in many other places. They viſited Lemnos, and Cyzicus; and from thence came to the Boſporus. Here were two rocks called the Cyanean, and alſo the Symplegades; which uſed to claſh together with a mighty noiſe, and intercept whatever was paſſing. The Argonauts let a Dove fly, to ſee by her fate, if there were a poſſibility of eſcaping. The Dove got through with ſome difficulty: encouraged by which omen the heroes preſſed forward; and by the help of Minerva eſcaped. After many adventures, which by the Poets are deſcribed in a manner wonderfully pleaſing, they arrive at the Phaſis, which was the chief river of Colchis. They immediately addreſs Æetes; and after having informed him concerning the cauſe of their coming, demand a reſtitution of the fleece. The king was exaſperated at their claim; and refuſed to give up the object in view, but upon ſuch terms, as ſeemed impracticable. Jaſon however accepted of the conditions: and after having engaged in many labours, and by the aſſiſtance of Medea ſoothed a ſleepleſs dragon, which guarded the fleece, he at laſt brought

[5] Ἀμος δ' ανιελλοντι Πελειαδες. Theoc. Idyl. 13. v. 25.

off

off the prize. This being happily effected, he retired privately to his ſhip, and immediately ſet ſail; at the ſame time bringing away Medea, the king's daughter. As ſoon as Æetes was apprized of their flight, he fitted out ſome ſhips to purſue them: and arriving at the Thracian Boſporus took poſſeſſion of that paſs. The Argonauts having their retreat precluded, returned by another rout, which by writers is differently repreſented. Upon their arrival in Greece they offered ſacrifices to the Gods; and conſecrated their ſhip to Neptune.

What is alluded to in this romantic detail, may not perhaps at firſt ſight be obvious. The main plot, as it is tranſmitted to us, is certainly a fable, and replete with inconſiſtency and contradiction. Yet many writers have taken the account in groſs: and without heſitation, or exception to any particular part, have preſumed to fix the time of this tranſaction. And having ſatisfied themſelves in this point, they have proceeded to make uſe of it for a ſtated æra. Hence many inferences, and deductions have been formed, and many events have been determined, by the time of this fanciful adventure. Among the moſt eminent of old, who admitted it as an hiſtorical truth, were Herodotus, Diodorus, Strabo; and with them every Grecian Mythologiſt: of the fathers, Clemens, Euſebius, and Syncellus. Among the moderns, the principal are Scaliger and Petavius: and of our country, Archbiſhop Uſher, Cumberland, Dr. Jackſon, and Sir Iſaac Newton. This laſt ſpeaks of it without any diffidence; and draws from it many conſequences, as from an event agreed upon, and not to be queſtioned: an æra, to which we may ſafely

refer. It was a great misfortune to the learned world, that this excellent perſon was ſo eaſily ſatisfied with Grecian lore; taking with too little examination, whatever was tranſmitted to his hands. By theſe means many events of great conſequence are determined from very uncertain and exceptionable data. Had he looked more carefully into the hiſtories, to which he appeals, and diſcarded, what he could not authenticate; ſuch were in all other reſpects his ſuperior parts, and penetration, that he would have been as eminent for moral evidence, as he had been for demonſtration. This laſt was his great prerogative, which when he quitted, he became like Sampſon ſhorn of his ſtrength; he went out like another man. This hiſtory, upon which he builds ſo much, was founded upon ſome ancient traditions, but miſinterpreted greatly. It certainly did not relate to Greece; though adopted by the people of that country. Sir Iſaac Newton, with great ingenuity has endeavoured to find out the time of this expedition by the place of the [6] Colures then, and the degrees, which they have ſince gone back. And this he does upon a ſuppoſition that there was ſuch a perſon as Chiron: and that he really, as an ancient poet would perſuade us, formed a ſphere for the Argonauts.

[7] Ὅυτος
Ες τε δικαιοσυνην θνητων γενος ηγαγε, δειξας
Ὅρκον, και θυσιας ἱλαρας, και σχηματ' Ολυμπε.

In anſwer to this the learned Dr. Rutherforth has exhibited ſome curious obſervations: in which he ſhews, that there

[6] Newton's Chronology. p. 83, 84.

[7] Auctor Titanomachiæ apud Clementem. Strom. L. 1. p. 360.

is no reaſon to think that Chiron was the author of the ſphere ſpoken of, or of the delineations attributed to him. Among many very juſt exceptions he has one, which ſeems to me to be very capital, and which I ſhall tranſcribe from him. [8] *Beſide Pagaſæ, from whence the Argonauts ſailed, is about* 39° ; *and Colchis, to which they were ſailing, is in about* 45° *north latitude. The ſtar Canobus of the firſt magnitude, marked* α *by Bayer, in the conſtellation Argo, is only* 37° *from the ſouth pole: and great part of this conſtellation is ſtill nearer to the ſouth pole. Therefore this principal ſtar, and great part of the conſtellation Argo could not be ſeen, either in the place, that the Argonauts ſet out from, or in the place, to which they were ſailing. Now the ſhip was the firſt of its kind; and was the principal thing in the expedition: which makes it very unlikely, that Chiron ſhould chuſe to call a ſet of ſtars by the name of Argo, moſt of which were inviſible to the Argonauts. If he had delineated the ſphere for their uſe, he would have choſen to call ſome other conſtellation by this name: he would moſt likely have given the name Argo to ſome conſtellation in the Zodiac: however, certainly, to one that was viſible to the Argonauts; and not to one which was ſo far to the ſouth, that the principal ſtar in it could not be ſeen by them, either when they ſet out, or when they came to the end of their voyage.*

Theſe arguments, I think, ſhew plainly, that the ſphere could not have been the invention of [9] Chiron or Muſæus;

8 Rutherforth's Syſtem of Natural Philoſophy. Vol. 2. p. 849.

9 Sir Iſaac Newton attributes the invention of the Sphere to Chiron, or to Muſæus. Some give the merit of it to Atlas: others to Palamedes.

had ſuch perſons exiſted. But I muſt proceed farther upon theſe principles: for to my apprehenſion they prove moſt ſatisfactorily, that it was not at any rate a Grecian work: and that the expedition itſelf was not a Grecian operation. Allowing Sir Iſaac Newton, what is very diſputable, that many of the aſteriſms in the ſphere relate to the Argonautic operations; yet ſuch ſphere could not have been previouſly conſtructed, as it refers to a ſubſequent hiſtory. Nor would an aſtronomer of that country in any age afterwards have ſo delineated a ſphere, as to have the chief memorial in a manner out of ſight; if the tranſaction to which it alluded, had related to Greece. For what the learned Dr. Rutherforth alledges in reſpect to Chiron and Muſæus, and to the times in which they are ſuppoſed to have lived, will hold good in reſpect to any Grecian in any age whatever. Had thoſe perſons, or any body of their country, been authors of ſuch a work; they muſt have comprehended under a figure, and given the name of Argo to a collection of ſtars, with many of which they were unacquainted: conſequently their longitude, latitude, and reciprocal diſtances, they could not know. Even the Egyptians ſeem in their ſphere to have omitted thoſe conſtellations, which could not be ſeen in their degrees of latitude, or in thoſe which they frequented. Hence many aſteriſms near the ſouthern pole,

Εφευξε δ' αςξων μετρα, και περιςροφας,
Ταξεις τε ταυτας, ουρανια τε σηματα. Sophocles in Nauplio.

The chief conſtellation, and of the moſt benefit to Mariners, is the Bear with the Polar ſtar. This is ſaid not to have been obſerved by any one before Thales: the other called the greater Bear was taken notice of by Nauplius: δυτται δε εισιν, ων την μεν Ναυπλιος ευρε, την ελαττονα δε Θαλης ὁ σοφος. Theon. in Arat. V. 27. Ναυπλιος απογονος ΑΡΧΑΙΟΥ τυ Ποσειδωνος υἱε. Schol. Apollonii. L. 1. v. 134.

ſuch

ſuch as the Croziers, Phœnicopter, Toucan, &c. were for a long time vacant, and unformed: having never been taken notice of, till our late diſcoveries were made on the other ſide of the line. From that time they have been reduced into aſteriſms, and diſtinguiſhed by names.

If then the ſphere, as we have it delineated, was not the work of Greece, it muſt certainly have been the produce of [10] Egypt. For the aſtronomy of Greece confeſſedly came from that [11] country: conſequently the hiſtory, to which it alludes, muſt have been from the ſame quarter. For it cannot be ſuppoſed, that in the conſtructing of a ſphere the Egyptians would borrow from the [12] Helladians, or from any people whatever: much leſs would they croud it with aſteriſms relating to various events, in which they did not participate, and with which they could not well be acquainted: for in thoſe early days the hiſtory of Hellas was not known to the ſons of Mizraim. Many of the conſtellations are apparently of Egyptian original; and were deſigned as emblems of their Gods, and memorials of their rites and mythology. The Zodiac, which Sir Iſaac Newton ſuppoſed to relate to

[10] Diodorus ſays that the Sphere was the invention of Atlas; by which we are to underſtand the Atlantians. L. 3. p. 193.

[11] Πρωτοι Αιγυπτιοι ανθρωπων απαντων εξευρειν τον ενιαυτον, δυωδεκα μερεα δασαμενοι των ωρεων ες αυτον· ταυτα δε εξευρειειν εκ των ΑΣΤΡΩΝ ελεγον. Herodot. L. 2. c. 4.

Γεωμετριας τε αυ ευρεται γεγονασιν (οι Αιγυπτιοι). Clemens Alexand. Strom. L. 1. p. 361.

[12] The Egyptians borrowed nothing from Greece. Ου μην ουδε φησω, οκως Αιγυπτιοι παρ' Ελληνων ελαβον η τουτο (φαλλον τω Διονυσου) η αλλο κω τι νομαιον. Herodot. L. 2. c. 49. See alſo Diodorus Siculus. L. 1. p. 62, 63. of arts from Egypt.

the Argonautic expedition, was an aſſemblage of Egyptian hieroglyphics. Aries, which he refers to the golden fleece, was a repreſentation of Amon: Taurus of Apis: Leo of Arez, the ſame as Mithras, and Oſiris. Virgo with the ſpike of corn was [13] Iſis. They called the Zodiac the grand aſſembly, or ſenate, of the twelve Gods, εν δωδεκατομοριᾳ Θεοι Βουλαιοι. The planets were eſteemed Ῥαβδοφοροι, lictors and attendants, who waited upon the chief Deity, the Sun. Theſe, ſays the Scholiaſt upon [14] Apollonius, were the people who firſt obſerved the influences of the ſtars; and diſtinguiſhed them by names: and from them they came to [15] Greece.

Strabo, one of the wiſeſt of the Grecians, cannot be perſuaded but that the hiſtory of the Argonautic expedition was true: and he takes notice of many traditions concerning it in countries far remote: and traces of the heroes in many places; which aroſe from the temples, and cities, which they built, and from the regions, to which they gave name. He mentions particularly, that there ſtill remained a city called [16] Aia upon the Phaſis; and the natives retained no-

[13] Οι μεν γαρ αυτην φασι Δημητραν, δια το εχειν ϛαχυν· οι δε Ισιν· οι δε Αταργατιν. Eratoſthenis Aſteriſm. Παρθενος.

[14] Γεγονεναι δε αυτους φησιν Απολλωνιος προ τε παντα τα αϛρα φανηναι καθ' ὁ τήν τε φυσιν κατανοησαι αυτων δοκησι, και τα ονοματα θειναι. Και τα μεν δωδεκα ζωδια Θεους βελαιους προσηγορευσαν, τους δε πλανητας Ῥαβδοφορους. Scholia Apollon. Argon. L. 4. v. 261.

[15] Σχεδον δε και παντα τα ονοματα των Θεων εξ Αιγυπτε εληλυθε εις την Ἑλλαδα. Herod. L. 2. c. 49 and 50.

Τουτον δε (Θευθ Αιγυπτιακον) πρωτον αριθμον τε και λογισμον ευρειν, και γεωμετριαν και αϛρονομιαν. Plato in Phædro. v. 3. p. 274.

[16] Ἡτε Αια δεικνυται περι Φασιν πολις, και ὁ Αιητης πεπιϛευται βασιλευσαι της Κολχιδος, και εϛι τοις εκει τουτ' επιχωριον τ' ονομα, κ τ λ. L. 1. p. 77.

tions,

tions, that Æetes once reigned in that country. He takes notice, that there were ſeveral memorials both of Jaſon and Phrixus in Iberia, as well as in Colchis. [17] *In Armenia, too, and as far off as Media, and the neighbouring regions, there are,* ſays Strabo, *temples ſtill ſtanding, called Jaſonea; and all along the coaſt about Sinope, upon the Pontus Euxinus; and at places in the Propontis, and the Helleſpont, as far down as Lemnos, the like traces are to be obſerved, both of the expedition undertaken by Jaſon, and of that, which was prior, by Phrixus. There are likewiſe plain veſtiges of Jaſon in his retreat, as well as of the Colchians, who purſued him, in Crete, and in Italy, and upon the coaſt of the Adriatic.* [18] *They are particularly to be ſeen about the Ceraunian mountains in Epirus: and upon the weſtern coaſt of Italy in the gulf of Poſeidonium, and in the iſlands of Hetruria. In all theſe parts the Argonauts have apparently been.* In another place he again takes notice of the great number of temples erected to [19] Jaſon in the eaſt: which were held in high reverence by the barbarous nations. Diodorus Siculus alſo mentions many tokens of the [20] Argonauts about

[17] Και τα Ιασονεια πολλαχθ και της Αρμενιας και της Μηδιας, και των πλησιοχωρων αυτοις τοπων δεικνυται. Και μην και περι Σινωπην, και την ταυτης παραλιαν, και την Προποντιδα, και τον Ελλησποντον μεχρι των κατα την Λημνον τοπων λεγεται πολλα τεκμηρια της τθ Ιασονος στρατειας, και της Φριξθ· της δε Ιασονος, και των επιδιωξαντων Κολχων, μεχρι της Κρητης, και της Ιταλιας και τθ Αδριθ. p. 77.

[18] Δεικνυται γαρ τινα σημεια και περι τα Κεραυνια ορη, και περι τον Αδριαν, και εν τω Ποσειδωνιατη κολπω και ταις προ της Τυρρηνιας νησοις της των Αργοναυτων πλανης σημεια. Ibid. p. 39.

[19] Ibid. p. 798.

[20] L. 4. p. 259.

the

the iſland Æthalia, and in the Portus Argoüs in Hetruria; which latter had its name from the Argo. And he ſays, *many ſpeak of it as a certainty, that the like memorials are to be found upon the Celtic coaſt; and at Gades in Iberia, and in divers other places.*

From theſe evidences ſo very numerous, and collected from parts of the world ſo widely diſtant, Strabo concludes that the hiſtory of Jaſon muſt neceſſarily be authentic. He accordingly ſpeaks of the Argo and Argonauts, and of their perils and peregrinations, as of facts [21] univerſally allowed. Yet I am obliged to diſſent from him upon his own principles: for I think the evidence, to which he appeals, makes intirely againſt his opinion. I muſt repeat what upon a like occaſion I have more than once ſaid, that if ſuch a perſon as Jaſon had exiſted, he could never have performed what is attributed to him. The Grecians have taken an ancient hiſtory to themſelves, to which they had no relation: and as the real purport of it was totally hid from them, they have by their colouring and new modelling what they did not underſtand, run themſelves into a thouſand abſurdities. The Argo is repreſented as the firſt ſhip built; and the heroes are ſaid to have been in number according to Valerius Flaccus, fifty-one. The author of the

Κατα την Αιθαλιαν λιμην Αργωος. Strabo. L. 5. p. 342. He mentions near Pæſtum το της Ἡρας ἱερον της Αργονιας, Ιασονος ἱδρυμα. L. 6. p. 386. Near Circæum Αργους κλεινον ὁρμον. Lycoph. v. 1274. See the Scholia: alſo Ariſtotle περι θαυμας: ακουσματων. p. 728. and Taciti Annales. L. 6. c. 34.

21 Των δε περι τον Ιασονα συμβαντων, και την Αργω, και τους Αργοναυτας των ὁμολογουμενων των παρα πασιν κ τ λ. Strabo. L. 1. p. 77.

Orphic

Orphic Argonautica makes them of the ſame [22] number In Apollonius Rhodius there occur but forty-four: and in Apollodorus they amount to the ſame. Theſe authors give their names, and ſubjoin an hiſtory of each perſon: and the higheſt to which any writer makes them amount, is [23] fifty and one. How is it poſſible for ſo ſmall a band of men to have atchieved, what they are ſuppoſed to have performed. For to omit the ſleepleſs dragon, and the bulls breathing fire; how could they penetrate ſo far inland, and raiſe ſo many temples, and found ſo many cities, as the Grecians have ſuppoſed them to have founded? By what means could they arrive at the extreme parts of the earth; or even to the ſhores of the Adriatic, or the coaſt of Hetruria? When they landed at Colchis, they are repreſented ſo weak in reſpect to the natives, as to be obliged to make uſe of art to obtain their purpoſe. Having by the help of the King's daughter, Medea, ſtolen the golden fleece, they immediately ſet ſail. But being purſued by Æetes, and the Colchians, who took poſſeſſion of the paſs by the Boſporus, they were forced to ſeek out another paſſage for their retreat. And it is worth while to obſerve the different routs, which they are by writers ſuppoſed to have taken: for their diſtreſs was great; as the mouth of the Thracian Boſporus was poſſeſſed by Æetes;

[22] He ſeems to ſpeak of fifty and one.

Ἠσσονα κοιρανον εἶναι

Πεντηκοντ' ἐρέταισιν. Argonaut. v. 298:

Theocritus ſtiles the Argo τριακονταζυγος. Idyl. 13. V. 74.

[23] Natalis Comes makes the number of the Argonauts forty-nine: but in his catalogue he mentions more.

and

and their return that way precluded. The author of the Orphic Argonautics makes them paſs up the Phaſis towards the Mæotis: and from thence upwards through the heart of Europe to the Cronian ſea, or Baltic: and ſo on to the Britiſh ſeas, and the Atlantic; and then by Gades, and the Mediterranean home. Timagetus made them proceed northward to the ſame ſeas, but by the [24] Iſter. According to Timæus they went upwards to the fountains of the Tanais, through the [25] Palus Mæotis: and from thence through Scythia, and Sarmatia, to the Cronian ſeas: and from thence by the Atlantic home. Scymnus Delius carried them by the ſame rout. Heſiod, and Antimachus, conduct them by the ſouthern ocean to [26] Libya; and from thence over land to the Mediterranean. Hecatæus Mileſius ſuppoſed them to go up the Phaſis, and then by turning ſouth over the great continent of Aſia to get into the Indian ocean, and ſo to the [27] Nile in Egypt: from whence they came regularly home. Valerius Flaccus copies Apollonius Rhodius, and makes them ſail up the Iſter, and by an arm of that river to the Eridanus, and from thence to the [28] Rhone: and after that to Libya, Crete, and other places. Pindar conducts them by the Indian ocean.

[29] Ειτ' ωκεανϐ πελαγεσσι μιγαν
Ποντω τ' Ευθρω.

24 Scholia in Apollon. L. 4. v. 259.
25 Diodorus Sic. L. 4. p. 259. Natalis Comes. L. 6. p. 317.
26 Scholia in Apollon. ſupra.
27 Scholia. Ibid.
28 Εκ δε τοθεν Ροδανοιο ϐαθυν ῥοον εισεπερησεν. Apollon. Rhod. L. 4. v. 627.
29 Pyth. Ode 4. p. 262.

Diodorus Siculus brings them back by the ſame way, as they went out: but herein, that he may make things plauſible, he goes contrary to the whole tenor of hiſtory. Nor can this be brought about without running into other difficulties, equal to thoſe, which he would avoid. For if the Argonauts were not in the ſeas ſpoken of by the authors above; how could they leave thoſe repeated memorials, upon which Strabo builds ſo much, and of which mention is made by [30] Diodorus? The latter writer ſuppoſes Hercules to have attended his comrades throughout: which is contradictory to moſt accounts of this expedition. He moreover tells us, that the Argonauts upon their return landed at Troas; where Hercules made a demand upon Laomedon of ſome horſes, which that king had promiſed him. Upon a refuſal, the Argonauts attack the Trojans, and take their city. Here we find the crew of a little bilander in one day perform what Agamemnon with a thouſand ſhips and fifty thouſand men could not effect in ten years. Yet [31] Hercules lived but one generation before the Trojan war: and the event of the firſt capture was ſo recent, that [32] Anchiſes was ſuppoſed to have been witneſs to it: all which is very ſtrange. For how can we believe, that ſuch a change could have been brought about in ſo inconſiderable a ſpace,

[30] L. 4. p. 259.

[31] Οἱ Ἕλληνες φασιν Ἡρακλεα γενεσθαι γενεᾳ προτερον των Τρωικων. Diodor. L. 1. p. 21. Homer gives Hercules ſix ſhips, when he takes Troy. Ἐξ οιης συν νηεσσι. Iliad. E. v. 642.

[32] Anchiſes is made to ſay

Satis una ſuperque
Vidimus excidia, et captæ ſuperavimus urbi. Virg. Æneid. L. 2. v. 642.

either in reſpect to the ſtate of Troy, or the polity of Greece?

After many adventures, and long wandering in different parts, the Argonauts are ſuppoſed to have returned to Iolcus: and the whole is ſaid to have been performed in [33] four months; or as ſome deſcribe it, in [34] two. The Argo upon this was conſecrated to Neptune; and a delineation of it inſerted among the aſteriſms of the heavens. But is it poſſible for fifty perſons, or ten times fifty, to have performed ſuch mighty operations in this term; or indeed at any rate to have performed them? They are ſaid to have built temples, founded cities, and to have paſſed over vaſt continents, and through ſeas unknown: and all this in an open [35] boat, which they dragged over mountains, and often carried for leagues upon their ſhoulders.

If there were any truth in this hiſtory, as applied by the Grecians, there ſhould be found ſome conſiſtency in their writers. But there is ſcarce a circumſtance, in which they are agreed. Let us only obſerve the contradictory accounts given of Hercules. According to [36] Herodotus he was left behind at their firſt ſetting out. Others ſay, he was left on ſhore upon the coaſt of [37] Bithynia. Demaretes and Diodorus maintain that he went to [38] Colchis: and Dionyſius Mileſius

[33] Τον παντα χρονον εν τεσσαρσι μησι τελειωσαντες. Apollodorus. L. 1. p. 55.

[34] Τον παντα χρονον εν δυσι μησιν ανυσαντες. Scholia in Lycoph. V. 175.

[35] The Argo was ſtiled Αργων σκαφος by Diodorus; and the Scholiaſt upon Pindar: alſo by Euripides. It is alſo called Αργων ακατον. Orphic Argonaut. V. 1261. and V. 489. Τιφυς Ιθυντωρ ακατοιο.

[36] Herodotus. L. 7. c. 193.

[37] Apollonius Rhodius. L. 1. v. 1285. Theocrit. Idyll. 13.

[38] Apollodorus. L. 1. p. 45. Diodorus. L. 4. p. 251.

made him the captain in the [39] expedition. In reſpect to the firſt ſetting out of the Argo, moſt make it paſs northward to Lemnos and the Helleſpont: but [40] Herodotus ſays, that Jaſon ſailed firſt towards Delphi, and was carried to the Syrtic ſea of Libya; and then purſued his voyage to the Euxine. The æra of the expedition cannot be ſettled without running into many difficulties, from the genealogy and ages of the perſons ſpoken of. Some make the event [41] ninety years, ſome [42] ſeventy-nine, others only forty years before the æra of Troy. The point, in which moſt ſeem to be agreed, is, that the expedition was to Colchis: yet even this has been controverted. We find by Strabo, that [43] Scepſius maintained, that Æetes lived far in the eaſt upon the ocean, and that here was the country, to which Jaſon was ſent by Pelias. And for proof of this he appealed to Mimnermus, whoſe authority Strabo does not like: yet it ſeems to be upon a par with that of other poets; and all theſe traditions came originally from poets. Mimnermus mentions, that the rout of Jaſon was towards the eaſt, and to the coaſt of the ocean: and he ſpeaks of the city of Æetes as lying in a region, where was the chamber of the Sun, and the dawn of day, at the extremities of the caſtern world.

39 Apollodorus. L. 1. p. 45.

40 Herodotus. L. 4. c. 179. Υπολαβειν αιεμον εσχειν, και αποφερειν προς την Λιβυην. κτλ.

41 Euſeb. Chron. Verſio Lat. p. 93.

42 Thraſyllus apud Clement. Alexand. Strom. L. 1. p. 401.

Petavius 79 years. Rationarii Temp. Pars ſecunda. p. 109.

43 Σκεψιος— ὡς εν τῳ ωκεανῳ ποιησας την οικησιν τε Αιητε, προς ταις ανατολαις εκτος πεμφθηναι φησιν ὑπο τε Πελιε τον Ιασονα. Strabo. L. 1. p. 80.

Εν δε τῳ ωκεανῳ τον παρ' Αιητε πλουν επλαττεν. Strabo. L. 1. p. 77.

[44] Αιηταο πολιν, τοθι τ' ωκεος Ηελιοιο
Ακτινες χρυσεῳ κειαται εν θαλαμῳ
Ωκεανϑ παρα χειλες', ἱν' ωκετο θειος Ιησων.

How can we after this truſt to writers upon this ſubject, who boaſt of a great exploit being performed, but know not whether it was at Colchis, or the Ganges. They could not tell ſatisfactorily who built the Argo. Some ſuppoſed it to have been made by Argus: others by Minerva. [45] Poſſis of Magneſia mentioned Glaucus, as the architect: by Ptolemy Hephæſtion he is ſaid to have been [46] Hercules. They were equally uncertain about the place, where it was built. Some ſaid, that it was at Pagaſæ; others at Magneſia; others again at Argos. [47] Εν Αργει εναυπηγηθη, ὡς φησιν Ηγησανδρος ὁ Σαλαμινιος. In ſhort the whole detail is filled with inconſiſtences: and this muſt ever be the caſe, when a people adopt a hiſtory, which they do not underſtand, and to which they have no pretenſions.

I have taken notice, that the mythology, as well as the rites of Greece, was borrowed from Egypt: and that it was founded upon ancient hiſtories, which had been tranſmitted in hieroglyphical repreſentations. Theſe by length of time became obſcure; and the ſign was taken for the reality, and accordingly explained. Hence aroſe the fable about the bull of Europa, the fiſh of Venus, and Atargatis, the horſe of Neptune, the ram of Helle, and the like. In all

[44] Strabo. L. 1. p. 80.
[45] Athenæus, L. 7. c. 12. p. 296.
[46] Apud Photium. p. 475.
[47] Scholia in Lycoph. V. 883.

theſe

theſe is the ſame hiſtory under a different allegory, and emblem. I have moreover taken notice of the wanderings of Rhea, of Iſis, of Aſtarte, of Iona: and laſtly of Damater: in which fables is figured the ſeparation of mankind by their families, and their journeying to their places of allotment. At the ſame time the diſperſion of one particular race of men, and their flight over the face of the earth, is principally deſcribed. Of this family were the perſons, who preſerved the chief memorials of the ark in the Gentile world. They looked upon it as the nurſe of Dionuſus, and repreſented it under different emblems. They called it Demeter, Pyrrha, Selene, Meen, Argo, Argus, Arcas, and Archaius (Αρχαιος). And although the laſt term, as the hiſtory is of the higheſt antiquity, might be applicable to any part of it in the common acceptation; yet it will be found to be induſtriouſly introduced, and to have a more immediate [48] reference. That it was uſed for a title is plain from Stephanus Byzantinus, when he mentions the city Archa near mount Libanus. Αρχη, πολις Φοινικης· το εθνικον Αρχαιος. Upon one of the plates backwards is a repreſentation from Paruta of the Sicilian Tauro-Men with an inſcription [49] ΑΛ ΑΡΚΑΙΟΣ, Al Arkaios. This is remarkable; for it ſignifies literally Deus Arkitis: and the term Αρχαιος above is of the ſame purport, an *Archite*. The

[48] It is found continually annexed to the hiſtory of Pyrrha, Pelias, Aimonia, and the concomitant circumſtances of the Ark, and Deluge. Ωγυγος, αρχαιος βασιλευς Θηβων. Ὁδε Ωγυγος ὑιος ην Ποσειδωνος. Schol. in Lycoph. v. 1206. Πυῤῥα, αρχαια αλοχος. Ισις αρχαια. Δικτυνα αρχαια.

Ναυπλιος (ὁ Αργοναυτης) απογονος Αρχαιθ τθ Ποσειδωνος. Schol. in Apollon. L. 1. v. 137.

[49] Parutæ Sicilia. P. 104.

Grecians,

Grecians, as I have ſaid, by taking the ſtory of the Argo to themſelves, have plunged into numberleſs difficulties. What can be more ridiculous than to ſee the firſt conſtructed ſhip purſued by a navy, which was prior to it? But we are told, to palliate this abſurdity, that the Argo was the firſt long [50] ſhip. If we were to allow this interpretation, it would run us into another difficulty: for Danaus, many generations before, was ſaid to have come to [51] Argos in a long ſhip: and Minos had a fleet of long ſhips, with which he held the ſovereignty of the ſeas. Of what did the fleet of Æetes conſiſt, with which he purſued the Argonauts, but of long ſhips: otherwiſe how could he have been ſuppoſed to have got before them at the Boſporus, or overtaken them in the Iſter? Diodorus indeed omits this part of the hiſtory, as he does many other of the principal circumſtances, in order to render the whole more conſiſtent. But at this rate we may make any thing of any thing. We ſhould form a reſolution, when we are to relate an ancient hiſtory, to give it fairly, as it is tranſmitted to us; and not try to adapt it to our own notions, and alter it without authority.

In the account of the Argo we have undeniably the hiſtory of a ſacred ſhip, the firſt which was ever conſtructed. This truth the beſt writers among the Grecians confeſs; though the merit of the performance they would fain take to themſelves. Yet after all their prejudices they

[50] Longâ nave Jaſonem primum navigâſſe Philoſtephanus Auctor eſt. Plin. L. 7. c. 56. Herodotus mentions the Argonauts καταπλωσαντας μακρῃ νηι ες Αιαν. L. 1. c. 2.

[51] Δαναον πρωτον (μακραν ναυν) κατασκευασαι. Scholia in Apollon. L. 1. v. 4.

continually

continually betray the truth, and ſhew, that the hiſtory was derived to them from Egypt. Accordingly Eratoſthenes tells us, [52] *that the aſteriſm of the Argo in the heavens was there placed by divine wiſdom: for the Argo was the firſt ſhip that was ever built: και αρχηθεν ετεκτονηθη, it was moreover built in the moſt early times, or at the very beginning; and was an oracular veſſel. It was the firſt ſhip that ventured upon the ſeas, which before had never been paſſed: and it was placed in the heavens as a ſign, and emblem for thoſe, who were to come after.* Conformably to this Plutarch informs us, [53] *that the conſtellation, which the Greeks called the Argo, was a repreſentation of the ſacred ſhip of Oſiris: and that it was out of reverence placed in the heavens.* I have ſpoken at large both of Oſiris, and his ſacred ſhip: and we know to what it alludes, and that it was eſteemed the firſt ſhip [54] conſtructed. It was no other than the Ark, called by the Greeks Argus, and Arcas, and repreſented above as πλοιον, ὁ αρχηθεν ετεκτονηθη. Hence the Grecians, though ſome few would repreſent the Argo as only the firſt long ſhip; yet in general ſpeak of it, as the firſt ſhip which was framed. And although their account of it is attended with numberleſs inconſiſtences, yet they religiouſly abide by the truth. Eratoſthenes

[52] Αργω — αυτη δια την Αθηναν εν τοις αστροις εισηχθη· ΠΡΩΤΗ γαρ αυτη ναυς κατεσκευασθη, και αρχηθεν ετεκτονηθη· φωνησασα δε γενομενη πρωτη το πελαγος διειλε ἀβατον ον· ἱν' ᾖ τοις επιγιγνομενοις παραδειγμα σαφες. Eratoſthenes in καταστερισμα Αργω. 35.

[53] Το πλοιον, ὁ καλουσιν Ἕλληνες Αργω, της Οσιριδος νεως εἰδωλον επι τιμῃ κατηστερισμενον. Iſis et Oſiris. V. 1. p. 359.

[54] Κατηστερισθη δε αυτη δια την Αθηναν, ὁτι πρωτη ναυς εδειχθη παρ' αυτης. Theon in Aratum de Argo nave.

above,

above, to prevent all miſinterpretation, explains his meaning by ſaying, *The Argo was the firſt ſhip that divided the waters of the ſea, which before had never been penetrated:* [55] Πρωτη πελαγος διειλε, βατον ον. Hence alſo Catullus keeps to this ancient tradition, though he is guilty of great inconſiſtency in ſpeaking of ſhips, which were ſtill prior. He ſays of the Argo,

[56] Illa rudem curſu prima imbuit Amphitriten.

Commentators have endeavoured to explain away the meaning of this paſſage: and have gone ſo far as to alter the terms prima imbuit to prorâ imbuit, that the author may not contradict himſelf. But they ſpoil the rythm, and render the paſſage ſcarce ſenſe. And after all, the ſame difficulty occurs repeatedly in other writers. There was certainly a conſtant tradition that the Argo was the firſt ſhip; and that it was originally framed by divine wiſdom. The author of the Orphic Argonautics repreſents it in this light; and ſays, that Juno gave a commiſſion to Minerva to build it out of her regard to Jaſon.

[57] Και ῥα καλεσσαμενη επετελλετο Τριτογενειη,
• Και οἱ φηγινεην ΠΡΩΤΟΝ τεχνησατο νηα,
Ἡ και ὑπ' ειλατινοις ερετμοις ἁλιμυρεα βενθη
ΠΡΩΤΗ ὑπεξεπερησε, τριβας τ' ηνυσσε θαλασσης.

[55] Aſteriſm 35.

[56] Epithalam. Pelei et Thetidos. V. 11.

[57] Orphic Argonautica. V. 66. This writer acts with the ſame inconſiſtency as Catullus: for after having repreſented the Argo as the firſt ſhip, he mentions the Pheacians, as a people prior to it, and very expert in navigation. Ἰδριες ειρεσιης, και ἁλιπλαγτοιο πορειης. V. 1292. He alſo ſpeaks of Νηυσιν απειρεσιαις βριαρος λοχος Αιηταο. V. 1298.

The

The like is ſaid by Theon upon Aratus, [58] Κατηςερισθη δε αυτη δια την Αθηναν, ὁτι πρωτη ναυς εδειχθη παρ αυτης. *It was placed in the heavens by Minerva, as a memorial, that the firſt ſhip was deviſed by her.* All the Latin Poets have cloſely copied this tradition. Lucan ſpeaks of navigation commencing from the æra of the Argo.

[59] Inde laceſſitum primum mare, cum rudis Argo
Miſcuit ignotas temerato littore gentes.

This, according to Manilius, was the reaſon of its being inſerted in the ſphere.

[60] In Cœlum ſubducta, mari quod prima cucurrit.

All the other [61] poets are uniformly of this opinion; and they ſpeak the ſenſe of the beſt mythologiſts, who preceded.

[58] Theon in Aratum.

The Argo is termed εργον Αθηναιης Ιτωνιδος. Apollonius. L. 1. v. 551. The ſame is to be found in Apollodorus. Κἀκεινος (Αργος) Αθηνας ὑποθεμενης πεντηκοντορον ναυν κατεσκευασε, την προσαγορευθεισαν απο τυ κατασκευασαντος Αργω. L. 1. p. 42.

[59] Lucan. Pharſal. L. 3. v. 193.

[60] Manilii Aſtron. L. 1. v. 403.

[61] Prima Deûm magnis canimus freta pervia nautis,
Fatidicamque ratem. Valerius Flaccus. L. 1. v. 1.
Hæc fuit ignoti prima carina maris. Martial. L. 7. Epig. 19.
Æquor Jaſonio pulſatum remige primum. Ovid. de Ponto. L. 3. Epiſt. 1. v. 1.
Primæque ratis molitor Jaſon. Ovid. Metam. L. 8. v. 302.
Per non tentatas prima cucurrit aquas. Ovid. Triſt. L. 3. Eleg. 9. v. 8.
Prima malas docuit mirantibus æquora ventis
Peliaco pinus vertice cæſa vias. Ovid. Amorum. L. 2. Eleg. 11. v. 1.
Vellera cum Minyæ nitido radiantia villo
Per mare non notum primâ petiere carinâ. Metamorph. L. 6. v. 721.
Prima fretum ſcandens Pagaſæo littore pinus
Terrenum ignotas hominem projecit in undas. Lucan. L. 6. v. 400. See alſo Scholia upon Euripides. Medea. v. 1.

Hyginus, who made it his ſole purpoſe to collect the various traditions of the mythic ages, concludes his account of the Argo in theſe words: [62] Hæc eſt navis Argo, quam Minerva in ſideralem circulum retulit ob hoc, quod ab ſe eſſet ædificata, ac primum in pelagus deducta.

From hence, I think, it is plain, that the hiſtory of the Argo related to an ancient event, which the Egyptians commemorated with great reverence. The delineation in the ſphere was intended as a laſting memorial of a wonderful deliverance: on which account one of the brighteſt ſtars in the ſouthern hemiſphere is repreſented upon the rudder of the ſhip. The ſtar by the Egyptians was called Canobus; which was one of the titles of their chief Deity; who under this denomination was looked upon as the particular God of mariners. There was a city of this name upon the moſt weſtern branch of the Nile, much frequented by [63] ſailors: and there was alſo a temple called by Stephanus, Ἱερον Ποσειδωνος Κανωβϑ, *the temple of Canobus Neptunius, the great God of mariners.* Over againſt it was a ſmall iſland named Argæus. [64] Εϛι δε προς τῳ Κανωβῳ μικρα νησος Αργαιϑ. Argaius, Archaius, and Argoüs, all relate to the ſame hiſtory. The temple at Canobus ſeems to have been a ſtately edifice; and to have had a ſacred incloſure, as we may infer from Dionyſius.

[62] Hyginus. Fab. 14. p 55.

[63] Μαλιϛα μεντοι τῳ Κανωβικῳ ϛοματι εχρωντο ὡς εμποριῳ. Strabo. L. 17. p. 1153.

[64] Steph. Byzant.

Καὶ

[65] Και τεμενος περιπυσον Αμυκλαιοιο Κανωβϐ.

The ſtar of this Deity was put upon the rudder of the Argo, to ſhew, that Providence was its guide. It is mentioned by Vitruvius; who calls it Canopus, and ſays, that it was too low to be ſeen in Italy. [66] Stella Canopi, quæ his regionibus eſt ignota. It was alſo ſcarce high enough to be ſeen in any part of Greece. Eudoxus is ſaid to have juſt diſcerned it from an eminence near [67] Cnidus. But there is ſcarce a place in Europe of a latitude ſo far ſouth as [68] Cnidus: in all the celebrated places in Greece it was utterly inviſible. This alone would prove, that the ſphere could not be the work of a Grecian; and that this aſteriſm could have no relation to that country. The ſtar Canobus, as I have ſhewn, was denominated from an Egyptian Deity; and placed in the ſphere with a particular deſign, and attended with a very intereſting hiſtory: but both the ſtar itſelf, and the hiſtory, to which it related, was in great meaſure a ſecret to the Greeks. Not a word is ſaid of it in their ancient accounts of the [69] Argo.

[65] Περιηγησις. V. 13. Ὁ εν ακρῳ τῳ πηδαλιῳ της Αργους κειμενος λαμπρος αστηρ Κανωϐος ονομαζεται. Proclus de Sphærâ.

[66] Vitruvius. L. 9. c. 7.

[67] Strabo. L. 2. p. 180. Καισωϐος αφανης μεν τοις εν τῳ Ἑλλαδικῳ κλιματι. Scholia Dionyſ. v. 10.

[68] It could ſcarcely be ſeen at Rhodes, which was nearly the ſame latitude as Cnidus. Ουτος μεν (ὁ Κανωϐος) εν Ροδῳ μολις θεωρητος εστιν, η παντελως αφ' υψηλων τοπων ὁρατος. Proclus de Sphærâ. See Scholia in Dionyſ. περιηγης. v. 11.

[69] Canopus, and Canobus, was the ſame as the God Eſorus, or Aſorus, who was worſhiped in Paleſtine and Syria; and was ſuppoſed to have been the founder of Carthage. He is repreſented by Heſychius, as the pilot of the Argo. Αζωρος, ὁ κυϐερνητης της Αργους. Artemis was ſtiled Ιτωρα Pauſan. L. 2. p. 240. and 274. Aſorus, and Azorus, was the ſame as the Hazor of the Scriptures.

The cauſe of all the miſtakes in this curious piece of mythology aroſe from hence. The Arkites, who came into Greece, ſettled in many parts, but eſpecially in Argolis and Theſſalia; where they introduced their rites, and worſhip. In the former of theſe regions they were commemorated under a notion of the arrival of Da-Naus, or Danaus. It is ſuppoſed to have been a perſon, who fled from his brother Ægyptus, and came over in a ſacred ſhip given him by Minerva. This ſhip, like the Argo, is ſaid to have been the firſt ſhip conſtructed: and he was aſſiſted in the building of it by the ſame Deity, Divine wiſdom. [70] Ὑποθεμενης Αθηνας αυτῳ (Δαναος) ναυν πρωτος κατεσκευασε. Both hiſtories relate to the ſame event. Danaus upon his arrival built a temple called Argus, to Iöna, or Juno; of which he made his daughters prieſteſſes. The people of the place had an obſcure tradition of a deluge, in which moſt periſhed; ſome few only eſcaping. The principal of theſe was [71] Deucalion, who took refuge in the Acropolis, or temple. Thoſe who ſettled in Theſſaly, carried with them the ſame memorials concerning [72] Deucalion, and his deliverance; which they appropriated to their own country. They muſt have had traditions of this great event ſtrongly impreſſed upon their minds; as every place, to which they gave name, had ſome reference to that hiſtory. In proceſs of time theſe

[70] Apollodorus. L. 2. p. 63. See alſo Scholia in Apollon. Argonaut. L. 1. v. 4.

[71] Natalis Comes. L. 8. c. 17. p. 466.

[72] Strabo. L. 9. p. 660 and 677.

Οι απο Δευκαλιωνος το γενος εχοντες εβασιλευον Θεσσαλιας. Schol. in Apollon. L. 4. v. 266.

impreſſions

impreſſions grew more and more faint; and their emblematical worſhip became very obſcure, and unintelligible. Hence they at laſt confined the hiſtory of this event to their own country: and the Argo was ſuppoſed to have been built, where it was originally enſhrined. As it was reverenced under the ſymbol of the Moon, called Man, and Mon; the people from this circumſtance named their country Ai-Mona, in aſtertimes rendered Aimonia. And we are informed by the Scholiaſt upon [73] Apollonius, that it had of old many other names; ſuch as Pyrrhodia, which it received in memory of Pyrrha the wife of [74] Deucalion. The hiſtory given of the region, by the ancient poet Rhianus, is very curious, and ſhews plainly the original of this Arkite colony.

[75] Πυῤῥαν δη ποτε την γε παλαιοτεροι καλεεσκον
Πυῤῥας Δευκαλιωνος απ' ΑΡΧΑΙΑΣ αλοχοιο.

[76] Αιμονιην δ' εξαυτις αφ' Αιμονος, ὁν ῥα Πελασγος
Γεινατο φερτερον υἱον, ὁ δ' αυ τεκε Θεσσαλον Αιμων.
Τωδ' απο Θεσσαλιην λαοι κατεφημιξαντο.

In this country were the cities Arne, Lariſſa, Argos, Theba, and Magneſia; all denominated from the ſame worſhip.

[73] Strabo. L. 9. p. 677. Schol. Apollonii. L. 3. v. 1087.

[74] She was the wife of that Deucalion,

Ος πρωτος ποιησε πολεις, και εδειματο νηας
Αθανατοις, πρωτος δε και ανθρωπων εβασιλευσεν.
Apollonius Rhod. L. 3. v. 1087.

[75] Scholia Apollon. ſupra.

[76] The country Αιμονια is in like manner ſtiled Αρχαια by Callimachus, in ſpeaking of the Argonauts.

Ηρωες απ' Αιηταο ΚΥΤΑΙΟΥ
Αυθις ες ΑΡΧΑΙΑΝ επλεον Αιμονιαν. See Strabo. L. 1. p. 78.

Here was [77] Πηλιαδων ακρον, the promontory of the Doves; and the ſea port Iolcus, of the ſame purport as Argos and Theba. It was one of the moſt ancient cities of Theſſaly, in which the Argo was ſuppoſed to have been laid up: and the name ſhews the true hiſtory of the place. It was denominated from the Ark, ſtiled Ὁλκας; which was one of the Grecian names for a large ark or float. Iolcus was originally expreſſed Iaolcus, which is a variation of Aia-Olcas, the place of the Ark. Medea in Apollonius makes uſe of the true name, when ſhe ſpeaks of being wafted to Greece.

[78] Η αυτην με ταχειαι ὑπερ ποντοιο φεροιεν
Ενθεν δ' εις Ιαολκον αναρπαξασαι αελλαι.

Pagaſæ in the feminine is the ſame as Pegaſus: and received its name from a well known emblem, the horſe of Poſeidon; by which we are to underſtand an ark, or ſhip. [79] Ἱππȣς γαρ ὁ ποιητης τας ναυς ειπε, και ἡμεις τον Ποσειδωνα Ἱππιον καλȣμεν. και ὁν εχει λογον επι γης ἱππος, τον αυτον εν θαλασσῃ ναυς. *By horſes*, ſays Artemidorus, *the poets mean ſhips; and hence it is, that Poſeidon is ſtiled Hippius. For there is a ſtrict analogy between the poetical horſe on land, and a real ſhip in the ſea.* Hence it came, that Pegaſus was eſteemed the horſe of Poſeidon, and often termed Σκυφιος; a name, which relates to a [80] ſhip, and ſhews the

[77] Αυτικα δ' ηεριη πολυληϊος αια Πελασγων
Δυετο, Πηλιαδας δε παρεξημειβον εριπνας. Apollon. L. 1. v. 580.

[78] Apollon. Rhod. L. 3. v. 1110. Homer alſo ſtiles it Ευρυχορος Ιαολκος. Odyſſ. Λ. V. 255.

[79] Artemidorus. L. 1. c. 58.

[80] Ονομα ην τῳ πλοιῳ Πηγασος. Palæphatus.

purport

purport of the emblem. The ark, we know, was preſerved by divine providence from the ſea, which would have overwhelmed it: and as it was often repreſented under this ſymbol of a horſe, it gave riſe to the fable of the two chief Deities contending about horſes.

[80] Ὡς ποτε οἱ δηρισσαν αελλοποδων ὑπερ Ἱππων
Ζευς ὑψιβρεμετης, και ποντιος Ενοσιγαιος.

It was upon this account that the cities named Argos, had the title of Ἱππιοι και Ἱπποβοτοι, *Hippii and Hippobotæ.* I have mentioned that the Arkite worſhip was introduced into Italy by people ſtiled Arcades, and Argæi: and here was an [81] Argos Hippium in the region of Daunia. I imagine, that none of theſe appellations related to the animal, an horſe; but to an emblem, under which in thoſe places the ark was [82] reverenced. Daunia itſelf is a compound of Da-Ionia, and ſignifies the land of the Dove. In Theſſaly every place ſeems to have had a reference to this hiſtory. Two of the chief mountains were Pelion, and Oſſa; one of

[80] Orph. Argonaut. V. 1275.

[81] Τα περι Δαυνιας και το Αργος το Ἱππιον. Strabo. L. 5. p. 329. See alſo L. 8. p. 568. Αργος — Ιασον, η Ἱππιον, η Ἱππεβοτον.

[82] There is no ſatisfactory hiſtory, that any of theſe places were really famous for horſes: and though the poet ſays Aptum dicet equis Argos; yet I have reaſon to think, that the notion aroſe from a miſtake in terms. I imagine, that the term ἱπποβοτος was originally differently expreſſed; and that it ſignified, Hippo-Bat, or the temple of the Ark. It was ſometimes repreſented by a Cetus; and Nonnus under the character of Perſeus deſcribes ſome Perezites, who ſettled in Daunia, founding a temple under this emblem.

Πολυκλυστοιο παρ' εσπεριον χλιμα γαιης
Ὁλκαδα λαιηρην Τυρσηνιδι πηξε θαλασσῃ,
Κητος ὁλον, περιμετρον ὁλον πετρωσατο Περσευς. Nonni Dionyſ. L. 47. p. 1232. Hence we may ſee that there is a correſpondence in all theſe hiſtories.

which

which ſignifies the mountain of the Dove, and the other of the [83] Oracle. Near Pagaſæ and Iaolcus was a promontory named Pyrrha; and near it two iſlands, named the iſlands of [84] Pyrrha and Deucalion. Theſe circumſtances contain no internal evidence of the Grecian Argonautic hiſtory; but afford wonderful evidence of the Arkites, and their rites, which were introduced in all theſe places. The Grecians took the hiſtory to themſelves; and in conſequence of this aſſumption, wherever they heard, that any people under the title of Arcades or Argæi ſettled, they ſuppoſed that their Argo had been. Hence they made it paſs not only through the moſt diſtant ſeas, but over hills, and mountains, and through the midſt of both Europe and Aſia: there being no difficulty, that could ſtop it. They ſent their heroes to Colchis, merely becauſe ſome of their family had ſettled there. They made them viſit Troas and Phrygia, where was both a city Theba, and Lariſſa, ſimilar to thoſe in their own country. Some Arcades had ſettled here; who were ſuppoſed to have been led by Dardanus, the brother of Jaſion. Virgil, I know not why, would make him come from Italy: but [85] Dionyſius Halicarnaſſenſis, a better mythologiſt, ſtiles him Arcas; by which we are to underſtand an Arkite: and ſays, that after a deluge he came with his nephew Corybas from Arcadia to Samothrace; and from

[83] Οσσα, θεια κλησων, και φημη. Scholia in Iliad. B. v. 93.

Ης τις οσσα,

Ης τις αγγελος ωρις. Apollon. Argon. L. 3. v. 1110.

[84] Υπερ αυτων δε αι Θηβαι, ειτα ακρα Πυρρα, και δυο νησιδια πλησιον, ων το μεν Πυρρα το δε Δευκαλιων καλειται. Strabo. L. 9. 665.

[85] L. 1. p. 48.

thence

thence to Phrygia. There were innumerable colonies of Arkites, who went abroad, and made various ſettlements: but the Grecians have aſcribed the whole to the Arcades, Argæi, and Argonautæ of their own country. Yet after all their prejudices they afford many curious traditions; ſo that from the collateral hiſtory we may always perceive who theſe Argives and Argonauts were. Hermione, one of the moſt ancient cities in Greece, was ſaid to have been built by Argives. The true name was Herm-Ione, a compound of two Egyptian titles; and by them was denoted a city ſacred to the Arkite Dove. Samos was particularly dedicated to Juno; and we are told, that ſome Argonauts came hither, and brought the image of the Goddeſs from [86] Argos: for the reception of which they built the chief temple in the iſland. But upon inquiry we ſhall find, that theſe Argonauts were no other than the ancient Macarians. The Grecians deſcribe them in the ſingular by the name of Macareus; whom they ſuppoſe to have come to [87] Samos, Leſbos, and other Aſiatic iſlands after the deluge; and to have raiſed temples to the Gods; and renewed the religious rites, which had been omitted, while thoſe iſlands lay [88] deſolate. There was a remarkable mountain in Samos, named [89] Cercetus; undoubtedly from ſome building ſacred to the Cetus, the ſame as Atargatus, and Dagon. Tarſus, a city of

[86] Εισιν, οἱ ἱδρυσασθαι φασι τῆς ἐν τῇ Αργοι πλεονται, απαγεσθαι δε αυτῆς το αγαλμα ἐξ Αργους. Pauſanias. L. 7. p. 530.

[87] Diodorus Sic. L. 5. p. 347. Την αντιπεραν των νησων δια τον κατακλυσμον μεγαλας και δεινας κατασχειν ατυχιας.

[88] Δια τας επομβριας εφθαρμενων των καρπων. Ibid.

[89] Strabo. L. 10. p. 747. Ενδοξον δε και το εν αυτῃ ορος Κερκετευς.

Dercetus is called Cercetus by Ampelius, c. 9. See Hyginus notes, p. 343.

the higheſt antiquity, was founded by the firſt Iönim in Syria. This too was ſaid to have been built by people from [90] Argos. The city Gaza in Paleſtine was named both Iöna, and Minoa: the latter of which names it was ſaid to have received from [91] Ion of Argos. I have taken particular notice of the city Cibotus in Lydia; which was apparently denominated from the Ark, and retained many memorials of the Deluge. This was ſaid to have been built by one of the daughters of [92] Danaus; conſequently by the people of Argos. If we look into the hiſtory of [93] Danaë, and her ſon Perſeus, the like circumſtances will be obſervable. After they had been expoſed in an ark, they are ſaid to have come to Argos. From thence they paſſed into Italy; where ſome of their company ſettled upon the Portus Lunus, and Portus Argoüs: others founded the cities Larina, Ardea, and Argos Hippium in Daunia. All which was ſuppoſed to have been performed by Argonauts and Argives. Even [94] Memphis in Egypt is ſuppoſed to have had the ſame origin. This too, if we may believe the Grecians, was built by Argives. But by this was certainly meant Arkites: for Argos itſelf in the Peloponneſus could not have ſupplied perſons to have effected, what was ſuppoſed to

[90] Ταρσος, ἐστι δ' αποικος Αργειων. Steph. Byzant.

[91] Εκληθη δε και Ιωνη εκ της Ιους. Steph. Byzant.

[92] Strabo. L. 12. p. 868. Lindus, Jalyſus, and Camirus, in Rhodes, were ſaid to have been named from ſome of the daughters of Danaus. Strabo. L. 14. p. 966. The temple at Lindus Δαναϊδων ἱδρυμα. Ibid. p. 967.

[93] Ου Δαναην λαχεν οικον Ολυμπιον, ὑγροπορῳ δε
Λαρνακος ενδον εουσα Διος ναυτιλλατο νυμφη
Μεμφομενη. Nonnus. L. 25. p. 648. v. 12.

[94] Euſeb. Chron. p. 27. 29.

have

have been done. There were ſome Ionim, who ſettled upon the Orontes; where they built the city Iöna, called afterwards Antiochea. Theſe alſo were termed Argives by the Greeks, and were ſuppoſed to have come from Argos. Cedrenus accordingly ſtiles them [95] τȣς απ' Αργȣς Ιωνιτας, *the Iönitæ from Argos.* It is alſo ſaid by another writer, [96] that Perſeus being informed that there were Ionitæ in Syria, who were by nation Argives, made them a viſit, and built for them a temple. He did the ſame in Perſis; and in both regions inſtituted Puratheia: and the name, which he gave to each of theſe edifices, was the temple of the everlaſting fire. Theſe temples however were not built by Perſeus; but erected to his honour. For I have ſhewn, that Perſeus was a Deity, the ſame as Helius, and Oſiris: and he was worſhiped in theſe places by the Iönim, who were Arkites. The accounts therefore, which have been given above, may be all admitted as true, if inſtead of Perſeus we ſubſtitute Pereſians, and Perezzites; and inſtead of natives of Argos we read Argoï, and Arkitæ, or as it is ſometimes rendered, [97] Architæ. People of theſe denominations did ſettle in Paleſtine; and occupied a great part of Syria. From thence they came to Greece and Italy: though the Gre-

[95] P. 22. Ειτα ες το Σιλπιον ορος ελθων ευρε τȣς απ' Αργȣς ΙΩΝΙΤΑΣ.

Αργειοι, οιτινες εκληθησαν παρα τοις αυτοις Συροις Ιωνιται ετι νυν. Chron. Paſchale. p. 42.

[96] Ὁ Περσευς,—μαθων ὁτι εν τῃ Συριᾳ διαγȣσιν εκ τȣ ΑΡΓΟΥΣ ΙΩΝΙΤΑΙ, ηλθε· επι την Συριαν.—Ὁ δε αυτος Περσευς εκτισε τοις Ιωτολιταις (It ſhould be Ιωνοπολιταις) ἱερον, κ τ λ. Chron. Paſch. p. 40.

[97] So the title was expreſſed in Syria. The Goddeſs upon mount Libanus was ſtiled Venus Architis. Macrob. Sat. L. 1. c. 21.

cians have reverſed the hiſtory; and would perſuade us, that they proceeded from Hellas, and more particularly from [98] Argos. The ultimate, to which we can apply, is Egypt. To this country we muſt look up for the original of this much miſtaken people, the Ionim, Arkitæ, and Argonauts. Here was the moſt ancient city Theba: and from hence we may obtain the beſt accounts of theſe Colonies, which were diffuſed ſo widely. Apollonius Rhodius mentions, that the various peregrinations of the Argonauts were appointed by an oracle: and ſays, that it came from Theba in Egypt.

[99] Εϛιν γαρ πλοος αλλος, ὁν Αθανατων Ἱερηες
Πεφραδεν, ὁι Θηβης Τριτωνιδος εκγεγαασι.

This was the city, where the Arkite rites in [100] Egypt were firſt inſtituted; and from which all other cities called Theba ſeem to have had their name. It ſtood high upon the Nile: and if any body ſhould aſk, whence it was ſo denominated, Nonnus can give a preciſe and determinate anſwer.

[1] νοτιῳ παρα Νειλῳ
ΘΗΒΗΣ ΑΡΧΕΓΟΝΟΙΟ φερωνυμος επλετο Θηβη.

[98] Even among the Grecians the term Argivus was not of old confined to Argos. Αργειοι, ὁι Ἑλληνης. *All the Grecians*, ſays Heſychius, *are Argivi*. Hence we may perceive, that though it was ſometimes limited to one diſtrict, yet it was originally taken in a greater latitude. Αργειους δε τους Ἑλληνας ὁι παλαιοι παντας ὁμαλως προσηγορευον. Plutarch. Quæſt. Romanæ. p. 272. It is uſed continually in this acceptation by Homer.

[99] L. 4. v. 260.

[100] I ſay in Egypt: for theſe rites came originally from Chaldea, being introduced by the Cuthite Shepherds.

[1] Dionyſ. L. 41. p. 1068.

The

The purport of which, I think, is plainly, *that Theba upon the moſt ſouthern part of the Nile, in the remoteſt region of Egypt, was built, and named, after the ark, which was the true and original Theba.*

The chief title, by which the Argonauts were diſtinguiſhed, was that of Minyæ: the origin of which appellation has been matter of debate among moſt writers upon this ſubject. The moſt general account is, that there was a perſon named Minyas, a king of Orchomenos in Theſſaly: from whoſe daughters the Argonauts were in great meaſure deſcended.

[2] Τȣς μεν Αρισηας Μινυας περιναιεταοντες
Κικλησκον μαλα παντας, επει Μινυαο Θυγατρων
Οι πλειȣοι, και αριȣοι αφ' αἱματος ευχετοωντο
Εμμεναι· ὡς δε και αυτον Ιησονα γεινατο μητηρ
Αλκιμιδη, Κλυμενης Μινυηϊδος εκγεγαυια.

The Scholiaſt upon Pindar ſpeaks to the ſame purpoſe; and ſays, that the Minyæ were αρχαιον γενος, an ancient race, and deſcended from [3] Minyas of Theſſaly. This Minyas was the ſon of Callirrhoë, and Poſeidon: though Pauſanias makes him the ſon of [4] Chruſes: and other writers vary ſtill more in their [5] opinions. Theſe genealogies

[2] Apollon. L. 1. v. 229.

[3] Το δε των Μινυων γενος αρχαιον απο Μινυȣ τȣ Θετταλȣ.—Πλησιοχωροι δε και γειτονες οἱ Μινυαδαι Ορχομενιων. Ὁ γαρ Μινυας πρωτος ηρξεν Ορχομενιων. Schol. in Pindar. Olymp. Ode 13. p. 124.

Ορχομενον Μινυειον. Homer. Iliad. B. v. 511. Απο τȣ Διος ὑιȣ. Schol. ibid.

Απο Μινυȣ τȣ Ποσειδωνος παιδος και Καλλιῤῥοης. Schol. in Lycoph. V. 874.

[4] Ὑιος γινεται ΧΡΥΣΗ Μινυας, και απ' αυτȣ Μινυαι. Pauſan. L. 9. p. 783.

[5] See Scholia upon Pindar. Pyth. Ode 4. p. 240. Alſo Schol. Apollon. L. 1. v. 230. Servius in Virg. Eclog. 4. v. 34.

are

are fictitious, and inconſiſtent: and conſequently not at all ſatisfactory. The Argonauts are enumerated by many authors: and are deſcribed as coming from places widely ſeparated: on which account there could not have ſubſiſted between them the relation here ſuppoſed. They could not be ſo generally deſcended from a king of Orchomenos: for they are repreſented as natives of very different regions. Some of them came from Pylos, Tænarus, and Lacedæmon: others from Phocis, and Ætolia. There were others, who came from countries ſtill more remote: from [6] Thrace, and the regions about Mount Hæmus; alſo from Samos, Epheſus, and places in Aſia.

I have already given ſome intimations that the Minyæ, however expreſſed, were no other than the worſhipers of the Lunar Deity Menes: and under this title there occur people in many different parts. We muſt not then look for the original of the term Minyæ in Greece; but from among thoſe people, through whom it was derived to the Helladians. There were Minyæ, or [7] Minnæi upon the Red

Μινυων, Αργοναυτων· ὁτι οἱ πλειϑς αυτων εξ Ορχομενϑ τϑ Μινυειϑ ησαν. Schol. in Lycoph. v. 874.

[6] Orpheus came from Thrace; alſo Zethus and Calaïs from the ſame quarter. Eurytus and Echion from Epheſus: Anceus from Samos: Erginus from Miletus: Deucalion from Crete: Therſanon from Andros. Hyginus. Fab. 14. p. 38.

[7] Αυταρ Ερυθραιης πλευραν ναιεσι θαλασσης
Μινναιοι τε, Σαϐαι τε Dionyſ. περιηγ. V. 959.

Minnæique maris prope Rubri littora vivunt. Priſcian. Periegeſis. v. 888. Μιναιοι, εθνος εν τη παραλια της Ερυθρας θαλασσης. Steph. Byzant. See Strabo. L. 16. p. 1122.

Sea; Minyæ near [8] Colchis; a city Minya, and people denominated from it, in [9] Phrygia. In the iſland Sicily were Menæi, the ſame as the Minyæ in Greece. Their chief city was [10] Menæ near the country of the Leontini; where the emblem of the ſacred Bull was ſo religiouſly preſerved. All theſe places will be found to have been thus denominated from the ſame rites and worſhip. The people, who were called Minyæ, or Menians, were Arkites: and this denomination they took from the Ark; and alſo from the Patriarch: who was at times called Meen, Menes, and Manes. Thoſe therefore, who in any part of the world went under this appellation, will univerſally be found to have a reference to the ſame object. The principal, and probably the moſt ancient, Minyæ, were thoſe, whoſe country is mentioned in [11] Nicolaus Damaſcenus by the name of Minyas. This people reſided at the bottom of Mount Ararat, where the Ark firſt reſted. I have mentioned, that they called this mountain Baris from the appulſe of the ſacred ſhip; and retained many memorials of the Deluge. At no great diſtance, in the ſame region, was a city named [12] Arcas, and Arca. The Minnæi upon the Red Sea were Arabians,

[8] Minyæ appellati vel ab agro hujus nominis Colchorum, &c. Servius in Virg. Eclog. 4. v. 34.

[9] Μινυα πολις Θετταλιας—εστι δε ετερα Φρυγιας. Steph. Byzant. Minyæ in Arcadia. Strabo. L. 8. p. 519.

[10] Stephanus. Μεναι. See Cluver. L. 2. c. 7. Sicilia. p. 339. called now Minio.

[11] Euſeb. Præp. Evang. L. 9. p. 414. ὑπερ την Μινυαδα μεγα ορος Βαρις.

[12] Antoninus. p. 148. p. 214. It is called Αρκα by Hierocles Grammaticus. p. 703. ibid.

who

who all worſhiped the Lunar Deity. By this they did not refer to the Moon; but to the genius of the Ark, whom they ſtiled Menith, Maneth, and Mana. One of their chief cities was named [13] Manna-Carta, from this Goddeſs there worſhiped. They called her alſo Mather, and Mither, ſimilar to the [14] Mithra of the Perſians: by which was ſignified the mother of Gods, and men. Of the Minyæ near Magneſia and mount Sipulus, and in the neighbourhood of [15] Cibotus, I have taken notice before. They preſerved, as I have ſhewn, wonderful evidences of the Deluge; and many thought that the Ark itſelf reſted in their country, upon the mountains of Celænæ. The Menæi in Sicily were ſituated upon the river Menaïs. They had traditions of a Deluge; and a notion, that Deucalion was ſaved upon mount Ætna; near which was the city [16] Noa. There were of old Minyæ in Elis, upon the river [17] Minyas, which ran by the city Arene, as we learn from Homer. He renders it Minyeïus.

[18] Εϛι δε τις ποταμος Μινυηιος εις ἁλα βαλλων,
Εγγυθεν ΑΡΗΝΗΣ.

The city Arena is literally the city of the Ark. It ſeems to have been ſituated upon a ſacred hill called [19] Sama-Con, near

[13] Steph. Byzant. Pliny mentions Sabæi Minæi. L. 6. c. 28.

[14] Selden de Diis Syris. Syntag. 2. p. 179. 180. Meneth is mentioned in the Alcoran as an Arabian idol.

[15] Their chief city was named Minua; which Stephanus places εν τοις οριοις της Λυδιας.

[16] Steph. Byzant. Νοαι. Diodorus. L. 11. p. 67.

[17] Pauſanias. L. 5. p. 387.

[18] Iliad. Λ. V. 721.

[19] It is rendered Samicon by Strabo. Το μεν ουν Σαμικον εϛιν ερυμνον—ταχα

the

the grove and temple of Iöna: in all which names we may ſee a reference to the ſame rites and hiſtory. The moſt celebrated city of this name (Μινυα) was Orchomenus in Theſſaly; which was ſo denominated from the lunar God, and from the rites ſpoken of above. Hence it was alſo called Almon, and the region Almonia; equivalent to Aimon and Aimonia, by which it was alſo diſtinguiſhed. [20] Μινυα, πολις Θετταλιας, ἡ προτερον Αλμωνια, ἀφ' ἡς ἡ Μινυα. Pliny affords evidence to the ſame purpoſe. [21] In Theſſaliâ autem [22] Orchomenus Minyëus antea dictus, et oppidum Almon, ab aliis Elmon. Oppidum Almon and Elmon ſignifies literally the town of the God Lunus, or Deity of the Ark: for the Ark, as I have repeatedly ſhewn, was expreſſed and reverenced under the figure of a lunette. All the natives of theſe cities called Magneſia, were properly Minyæ, and named from the ſame worſhip. Iolcos in Theſſaly was the city of the Ark, and hence called alſo [23] Lariſſa: on which account the ancient inhabitants were ſtiled [24] Minyæ,

δε και της Αρηνης ακροπολις ην τουτο.—Ενταυθα δε και τα αλση, το τε ΙΩΝΑΙΟΝ. Strabo. L. 8. p. 532, 533. Sama-Con, ſignum cæleſte, ſive ſignum Dei. Strabo ſuppoſes that Samos and Samicon were ſo named from Sama, high: επειδη Σαμους εκαλουν τα ὑψη. And Sama certainly had that meaning: but in this place Sama ſignifies ſignum; ſimilar to σαμα and σημα, which were derived from it.

[20] Steph. Byzant.

[21] L. 4. c. 8. Harduin reads Salmon.

[22] Orchomenus is a compound of Or-Chom-Men, three titles, which need no explanation.

[23] In Theſſaliâ Lariſſa, aliquando Iölcos. Mela. L. 2. c. 3.

[24] Τον Ιωλκον Μινυαι ωκουν. Schol. Apollon. L. 1. v. 763. Μινυαι quaſi Μανυαι. Selenitæ.

and the country [25] Magneſia. As the name of the Deity Meen and Manes, was changed to Magnes, ſo the people thence denominated had alſo the title of Magnetes: which was the uſual appellation given to them by the natives of Aſia.

Thus have I endeavoured to ſhew, that the Argonautic expedition, as repreſented by the Greeks, was a fable: and I have proceeded to aſcertain the true object, to which it related. The Grecians in their accounts of the heroes, have framed a liſt of perſons, who never exiſted. And had there been ſuch perſons, as they repreſented; yet they would have been far too few to have effected, what they are ſuppoſed to have performed. Jaſon has been eſteemed the chief in all their adventures. But this is a feigned perſonage, made out of a ſacred title. Strabo takes notice of many temples in the eaſt called Jaſonea, which were held in high reverence by the natives of thoſe parts. [26] Του μεν Ιασονος ὑπομνηματα ειναι τα Ιασονεια Ἡρῳα, τιμωμενα σφοδρα ὑπο των βαρβαρων. Marcellinus mentions the [27] mountain of Jaſon near Ecbatana in Media: and in another place he repreſents that city as ſituated at the bottom of this [28] mountain. Some of theſe temples ſtood in [29] Armenia: others were to be met

[25] Μαγνησια, ὁμωνυμος τῃ χωρᾳ. Schol. Apollon. L. 1. v. 584. Some make Iolcos the ſame as Pagaſæ, where the Argo was built. Pagaſæ was in Magneſia. Ἀκρωτηριον Μαγνησιας. Schol. Apollon. L. 1. v. 238.

[26] L. 11. p. 798.

[27] L. 2. p. 288.

[28] L. 3. p. 289. Egbatana ſub monte Jaſonio.

[29] Τα Ιασονεια πολλαχῃ και της Αρμενιας, και της Μηδιας, και των πλησιοχωρων αυταις τοπων δεικνυται. Strabo. L. 1. p. 77. and L. 11. p. 769.

with as far off as the [30] Pylæ Caſpiæ, near Bactria, and Margiana. In all theſe countries we may obſerve names of cities, which had a reference to the Arkite hiſtory; ſuch as [31] Arca, [32] Lariſſa, [33] Baris, [34] Argos: and we have reaſon to infer that the temples of Jaſon related to the ſame event. Some of theſe are mentioned by Juſtin as of great antiquity, and much reverenced; which however Parmenio, the general of Alexander, ruined. [35] Quæ Parmenio, Dux Alexandri, poſt multos annos dirui juſſit. To ſuppoſe with Strabo, that all theſe temples, and cities, ſituated in regions ſo remote, were built by Jaſon of Greece, would be idle. Beſides, there are writers, who mention the like memorials of the Argonauts among the Iberians, and Celtæ, upon the great [36] Atlantic; and all along the coaſt of Hetruria. Jaſon was certainly a title of the Arkite God, the ſame as Arcas, Argus, Inachus, and Prometheus: and the temples were not built by him, but erected to his honour. It is ſaid of this perſonage, that, when a child, he underwent the ſame fate as Oſiris, Perſeus, and Dionuſus: [37] in arcâ oper-

[30] Ορος μεγα ὑπερ των Κασπιων πυλων εν αριστερᾳ καλουμενον Ιασονειον. Ibid. p. 798.

[31] Hieronymus Grammat. apud Antonin. Itin. p. 703. Αρκα. Antonini Itin. p. 148. Arcas.

[32] Xenophon Anab. p. 308. There was alſo a Lariſſa in Syria. Strabo. L. 16. p. 1092.

[33] Strabo. L. 11. p. 803. Της Βαριδος νεως upon mount Taurus near Egbatana: the ſame probably as the Jaſoneum.

[34] Αργος, ερυμα ὑψηλον προς τῳ Ταυρῳ. Strabo. L. 12. p. 811.

[35] L. 42. c. 3.

[36] Diodor. Sic. L. 4. p. 259.

[37] Natalis Comes. L. 6. p. 315.

tus et clauſus eſt, tanquam mortuus: *He was concealed and ſhut up in an Ark, as if he had been dead.* Juſtin places him in the ſame light as Hercules, and Dionuſus: and ſays that by moſt of the people in the eaſt he was looked up to as the founder of their nations; and had divine honours paid to him. [38] Itaque Jaſoni totus ferme Oriens ut conditori, divinos honores, templaque conſtituit. I ſuſpect, that Æſon, Jaſon, [39] Jaſion, and Jaſius, were originally the ſame title; though at this time of day we cannot perhaps readily arrive at the purport. Argos was ſtiled Jaſon; which farther confirms me, that it was an Arkite title. Eurymachus in Homer tells Penelope, that ſhe would have a greater number of lovers.

[40] Ει παντες σε ιδοιεν αν Ιασον Αργος Αχαιοι.

Strabo alſo mentions [41] Jaſon Argos, and Hippium. The ſame is repeated by Heſychius. Hence I am led to think, that all thoſe temples, mentioned by Strabo under the name

[38] Juſtin. L. 42. c. 3. p. 589. Tacitus. Annal. L. 6. c. 34.

[39] It may be worth while to ſee the hiſtory, which the mythologiſts give of theſe perſonages. Jaſus was the ſon of Argus. Apollodorus. L. 1. p. 59, 60. Jaſius, Janigena, tempore Deucalionis, cujus nuptiis interfuit Iö. Hoffman from Beroſus.

Ιασιων Δημητρος ερασθεις. See Servius in Æneid. L. 3. v. 168. 170. Ιω Ιασυ θυγατηρ. Pauſan. L. 2. p. 145. Ιασυ ὠμος. Ibid. L. 5. p. 412. Æſon was reſtored to ſecond youth.

Αυτικα δ' Αισονα θηκε φιλον κορον ἡβωοντα
Γηρας αποξυσασα. Auctor Reditus.

[40] Odyſſ. Σ. V. 245.

[41] Αχαϊκον Αργος, — η Ιασον, η Ἱππιον, η Ἱπποβοτον, η Πελασγικον. L. 8. p. 568.

of

of Jaſonea, were temples of [42] Argos, the Ark. Many of them were in Armenia, the region of the moſt ancient Minyæ, in the vicinity of mount Baris: where the Ark really reſted, and where the memorials of the Deluge were religiouſly preſerved.

[42] The temple of Juno Argiva, among the Lucanians in Italy, was ſaid to have been built by Jaſon. Strabo. L. 6. p. 386.

THE

CONCLUSION.

THESE inſtances of Arkite worſhip in the Gentile world I thought proper to enumerate and diſplay: as it is a ſubject very curious and intereſting, and at the ſame time quite new, having hitherto been overlooked, and neglected. From what has been ſaid, I think, it is plain, however the Grecians may have taken the hiſtory to themſelves, that the Argo was the ſacred ſhip of Oſiris; and conſequently no other than the Ark. The ſhrines, where it was reverenced, were eſteemed oracular: and the prieſts who officiated, had among other titles that of Cabiri. And it is probable, that both they and their oracle are alluded to by Moſes, when he prohibits that particular kind of divination, which he ſtiles חבר, חבר, [1] Chabar, Chabar. The rites were certainly of high antiquity: and though they began very ſoon in Egypt; yet they ſeem to have been of ſtill earlier date among the people of Babylon and Chaldea. I imagine that they commenced in the ancient city Erech, which was built by [2] Nimrod; and was called Erecca, and Aracca, by

[1] Deuteronomy. c. 18. v. 10.

[2] Geneſis. c. 10. v. 10.

the

the Grecians. They probably prevailed in other cities of the country, eſpecially at Barſippa; if that were not another name for the ſame place, as I have reaſon to ſuſpect. The name Arca, which was current in other regions, ſeems to be no other than Arecca contracted: and I am induced to believe, that Arcas, Argos, Arguz, were the ſame term with different terminations. The Deity of Erech was undoubtedly the original Erectheus. The Chaldeans expreſſed it Erech-Thoth, analogous to Pirom-Thoth, or Prometheus; and by it they denoted the Arkite God. The Grecians took this perſonage to themſelves, and ſuppoſed that he had reigned in Attica. But I have mentioned, that when Solon was in Egypt, and heard the hiſtory of the Atlantians, and of other colonies, from that country, he found the name of [3] Erectheus, and of many other perſonages, at the head of their liſts, which ſtood foremoſt in the liſts of Greece. Hence it is plain that they were adventitious, and foreign to his nation, which had through ignorance adopted them. Erech-Thoth, or Erectheus, was certainly a Deity: and who was alluded to under this character, may be known by his department. Zeus by [4] Lycophron is ſtiled Erectheus: and the Scholiaſt tells us, that it was alſo a title of Poſeidon: [5] Ερεχθευς Ποσειδων, η ὁ Ζευς. Athenagoras ſays expreſly, that the Athenians worſhiped him as the Deity of the ſea. [6] Αθηναιος Ερεχθει Ποσειδωνι θυει. Erichthonius was the ſame perſonage, whom Minerva was

[3] Plato. Critias. Vol. 3. p. 110. See alſo page 192 of this volume.

[4] V. 158.

[5] Ibid. Erectheus is Αρεχ-Θεος. Deus Architis.

[6] Legatio. p. 812. Plutarch in Lycurgus mentions Ποσειδων Ερεχθευς.

ſuppoſed to have incloſed in an Ark. [7] Ερση και Πανδροσω δουναι φασιν Αθηναν καθεισαν εις ΚΙΒΩΤΟΝ. He was depoſited in this Ark in a ſtate of childhood; and repreſented under the emblem of an infant, whoſe lower parts ended in a ſerpent. Others deſcribed him as guarded by a ſerpent, which twined [8] round him. His reputed daughters were prieſteſſes of the Ark: one of which ſeems to have been guilty of ſome profanation of the myſteries intruſted to her; and upon this account was ſuppoſed to have incurred the anger of Minerva. Ovid ſpeaks of Ericthonius, as a perſon who had no mother, and has handed down a curious epitome of his hiſtory.

[9] Pallas Ericthonium, prolem ſine matre creatam,
Clauſerat Acteo textâ de vimine ciſtâ:
Virginibuſque tribus, gemino de Cecrope natis,
Servandam tribuit, ſed enim inconfeſſa, quid eſſet:
Et legem dederat, ſua ne ſecreta viderent.

One of them however, miſled by a fatal curioſity, took off the cover of the Ark, and diſcloſed the hidden myſtery to her ſiſters.

Aglauros nodoſque manu diducit; et intus
Infantemque vident, exporrectumque draconem.

Ericthonius ſeems as a name to be a compound of Erech, the Arkite title; and Thon or Thonius, which was an oriental term, and poſſibly had the ſame meaning as γηγενης. Pauſanias ſpeaks of him as an earth-born perſonage; one who had no real [10] father. Ovid above had deſcribed him

[7] Pauſanias. L. 1. p. 41.
[8] Περιεσπειραμενον δρακοντα. Apollodorus. L. 3. p. 196.
[9] Ovid. Metamorph. L. 2. v. 553.
[10] L. 1. p. 8.

as having no mother. Erectheus likewiſe had the title of [11] γηγενης. He was ſaid to have firſt introduced the uſe of corn; and his daughter was named [12] Πρωτογενεια. There was a remarkable temple, and of great antiquity, in Argolis, named Arachnaon. It was ſuppoſed to have been built in the time of Inachus: and cloſe to it was an altar, upon which they only made offerings, when they wanted to obtain [13] rain. Arach-naos in the maſculine is literally the temple of Arech: and the hiſtory, with which it is accompanied, ſhews to what the building referred, and for what purpoſe it was erected.

I have mentioned Theba in Egypt as the moſt ancient Arkite temple: but this muſt be ſpoken with a deference to Chaldea, and Babylonia: for from this quarter theſe rites originally proceeded. And the principal place where they were firſt inſtituted, I ſhould imagine to have been Erech, mentioned as one of the cities, which were firſt founded in the [14] world. It is to be obſerved, that there were two cities of this name in different provinces, yet at no very great diſtance from each other. Bochart ſpeaks of them as one and the ſame [15] place: but Herodotus, to whom he appeals, diſtinguiſhes them in a moſt plain and preciſe manner. As they were ſo near to each other, and likely to be confounded from this identity of name, the natives took care to give to each an effectual mark of diſtinction. The one they ſtiled

[11] Herod. L. 8. c. 55. Ερεχθης τε γηγενεος λεγομενε νηος.

[12] Suidas.

[13] Pauſanias. L. 2. p. 169. Arach-Naos may relate to a perſonage, the ſame as Inachus; for the term Naos had a twofold reference.

[14] Geneſis. c. 10. v. 10.

[15] Geographia Sacra. L. 4. p. 236.

And-

And-Erech, the other Ard-Erech, the Anderica, and Arderica of Herodotus. The former was in Suſiana to the eaſt of the Tigris, not far from ſome fiery pools, whence proceeded [16] bitumen. Ard-Erech, or Arderica, was in a region equally inflammable. It ſtood below Babylon, to the weſt of the Tigris, and upon the river Euphrates; which river, that it might not deluge their grounds, the Chaldeans had made ſo to wind, that a perſon in going up the ſtream touched three times at Ard-Erech in his way to [17] Babylon. Marcellinus takes notice of Anderica in Suſiana by the name of [18] Arecha: and mentions the pools of bitumen. Herodotus gives a like [19] hiſtory of the place: and Tibullus alſo takes notice of its fiery ſtreams.

[20] Ardet Araccæis aut unda perhoſpita campis.

As we are certain from the above, that Anderica in Suſiana was the name of the city Erech compounded; we may fairly infer, that Arderica in Babylonia was the ſame: though the purport of the term, which diſcriminates, may not be eaſy to be deciphered. Indeed it is not certain, but that Arderica was the Erech or Aracca of Tibullus: for there were eruptions of fiery matter in many parts of Shinar, and [21] Babylonia, as well as about Suſhan.

[16] Herod. L. 6. c. 119.

[17] Τῃ δε κωμῃ ονομα εστι, ες την απικνεεται ὁ Ευφρητης Αρδερικα· και νυν ὁι αν κομιζωνται απο της δε της θαλασσης ες Βαβυλωνα, καταπλεοντες ες τον Ευφρητην ποταμον, τρις τε ες την αυτην κωμην παραγινονται, και εν τρισι ἡμερῃσι. Herod. L. 1. c. 185.

[18] L. 23. p. 287. It is called Arecca by Ptolemy.

[19] L. 6. c. 119.

[20] L. 4. Carmen ad Meſſalam. V. 142.

[21] Campus Babyloniæ flagrat quâdam veluti piſcinâ jugeri magnitudine. Pliny. L. 2. c. 107. p. 123. See alſo Herod. L. 1. c. 179.

I have obſerved, that Erech was probably Arecha, or the city of the Ark: and we accordingly find it by the Hebrew commentators expreſſed[22] ארכוי, Arcua; and Ezra takes notice of the natives of[23] Erech, whom he ſtiles the people of ארכוי, and places them in the vicinity of Perſis, Babylonia, and Suſhan. The Seventy mention theſe nations in the ſame ſituation and order; and they are together rendered Αφαρσαιοι, Αρχυαιοι, Βαβυλωνιοι, Σουσανοχαιοι. From hence I am farther induced to believe, that the Archuæi of Erech were Arkites; whichever city we may treat of. But there is a remarkable circumſtance, which, I think, determines the point ſatisfactorily. Erech by the Arab interpreter is rendered Al-Bars, or Al Baris, אל ברס. Upon which Bochart obſerves,[24] Erech quorſum ab Arabe (Paris Edit.) reddatur Al Bars non video. Al Bars, or as it ſhould be rendered Al-Baris, ſignifies the Ark: and Erech Al Baris denotes plainly the Arkite city Erech. Arab authority in this caſe, muſt, I think, have great weight. Cities had often many names, and titles, as we may learn from Pauſanias, Stephanus, and others. Edeſſa in Meſopotamia was called both[25] Erech, and Orchoë, ſimilar to two cities in Babylonia. It is remarkable, that Ptolemy in enumerating the moſt famous cities in thoſe parts omits Charrhæ, or Haran. He however makes mention of[26] Λαβανα,

[22] Michaelis Geograph. Hebræorum Extera. P. 220.

[23] Ezra. c. 4. v. 9. For this obſervation I am indebted to the very learned profeſſor Michaelis: from whom however in this one inſtance, reſpecting the ſituation of Erech, I am obliged to diſſent.

[24] Geog. Sac. L. 4. p. 237. See alſo Michaelis Geog. Heb. Extera. p. 225. Michaelis ſupra. See alſo Bayeri Hiſtoria Oſrhoëna.

[26] Tab. Urbium Inſig. apud Geographos Vet. minores. Vol. 3. p. 36.

Labana,

Labana, the city of Laban, the Moon; which, from what has preceded, we may be aſſured, was the ſame place under a different appellation. By theſe means it often happened, that the ancient name was eclipſed by a later title. This I am perſuaded, was the caſe of Erech, or Arech, which has been loſt in the name of Barſippa. For Barſippa is a compound of Bars, or Baris-Ippa; two terms which are preciſely of the ſame purport as Arech, whoſe inhabitants are ſtiled [27] Αρχυαιοι, or Arkites. Hence it is, that Arech has been by the Arab tranſlator Saad very juſtly rendered El Bars, or Baris. For Aracha and Baris are ſynonimous terms; and Ippa or Hippa is of the ſame purport. As Edeſſa was ſtiled both Erech and Orchoë, ſome have been led to ſeek for Ur of Chaldea in the upper regions of Meſopotamia. But theſe were ſecondary names; which belonged primarily to two cities in the plains of Shinar, and to the ſouth of Babylon. Ptolemy diſtinguiſhes Edeſſa from the original Orchoë; and gives us the ſituation of theſe places ſo preciſely, that they cannot be miſtaken.

	Longitude.	Latitude.
[28] Edeſſa	72°. 30.	37°. 30.
Babylon	79°. 00.	35°. 00.
Barſippa	78°. 45.	33°. 20.
Orchoë	78°. 10.	32°. 20.

I have attempted to ſhew, that Barſippa was the ſame as

[27] Seventy. Ezra. c. 4. v. 9. Arecca, Arecha, and Archa, are only variations of the ſame term; and Ippa, and Baris related to the ſame object, being perfectly ſynonimous.

[28] Ptolemy de Urbibus Inſign. See Geog. Gr. Minor. Vol. 3. See Strabo concerning Barſippa. L. 16. p. 1075.

Erech,

Erech, or Aracca: and we find from its appropriated diſtances that it lay in the land of Shinar, and in the province called now [29] Irac: and in a ſituation between Orchoë and Babylon. It is repreſented as a famous ſeminary; and the city Orchoë had the ſame character. The natives of each are mentioned by [30] Strabo as Chaldeans by race, and of great ſkill in aſtronomy: and he adds, that Barſippa was ſacred to Artemis, and Apollo; and had a great manufacture of linen. I wiſh, that he had ſpoken of the Deities by their provincial titles, for by theſe the hiſtory of the place might have been illuſtrated greatly. The latter circumſtance, of Barſippa being famous for weaving, is another inducement to believe it to be the city, which I imagine. Erech was particularly celebrated upon this account. Hence the ſpider for its curious web was ſtiled Arachana, contracted Arachna. And the Poets fabled that this inſect was once a [31] virgin, who for ſkill in weaving vied with the Goddeſs of wiſdom. The looms of Erech are continually alluded to in the poetry, and mythology of the ancients: and the hiſtory is always ſo circumſtanced, that we may be aſſured, that the city referred to

[29] The province ſtill retains the name of Irac, the ſame as Erech, though the city, from whence it was derived, has long ſince loſt it. Orchoë was certainly no other than the ancient city Ur of the Chaldees. Orchoë, according to my analyſis, ſignifies Ori Domus, vel Templum.

[30] He calls the place Borſippa. Εστι δε και των Χαλδαιων των αστρονομικων γενη πλειω· και γαρ Ορχηνοι τινες προσαγορευονται, και Βορσιππηνοι. Βορσιππα ἱερα πολις εστιν Αρτεμιδος, και Απολλωνος, λινεργειον μεγα. L. 16. p. 1074.

[31] Ovid ſuppoſes this perſonage to have been of Lydia: but Arachne by other writers is ſtiled Babylonica.

was the Erech of Babylonia. Pliny has a remarkable paſſage, wherein he tells us, [32] fuſos in lanificio Cloſter filius Arachnes; linum et retia Arachne (inveniſſe fertur.) It is to be obſerved, that the ancients formed perſonages out of places; and made the natives the children of thoſe perſonages. The term Cloſter, which Pliny introduces as a proper name, is Greek for an artificer in weaving. With this allowance the purport of Pliny's account will be found to ſignify that *the firſt man, who wove, and who invented the ſpindle for carrying on the manufacture of wool, was a native of* [33] *Erech: in which place likewiſe the weaving of linen, and making of nets was firſt found out.* The hiſtory is curious; but has been almoſt ruined by the manner in which it has been tranſmitted. The Poet Nonnus ſpeaks of Erech by the name of Arachne, and mentions the manufactures, for which it was ſo famed: but repreſents it as a Perſic city, and near the Tigris.

[34] Και ποῤε ποικιλα πεπλα, τα περ παῤα Τιγριδος ὑδωῤ
Νηματι λεπταλεῳ τεχνησατο Περσις Αῤαχνη.

There were in Babylonia canals of communication, which led from the Euphrates to the Tigris: ſo that the cities ſituated upon them might be referred to either river. What the poet means by ſtiling Arachne, which was of Babylonia, Perſic, may be known from his giving the ſame title to the [35] Eu-

[32] L. 7. c. 56.

[33] By the city Arachne is meant Civitas Arachana. Eryx in Sicily was properly Erech, and denominated from the ſame rites.

[34] L. 18. p. 326. Edit. Plant. 1569.

[35] After that the Aſſyrians, and Perſians, had been in poſſeſſion of Babylonia, and Chaldea, the country was at times looked upon both as an Aſſyrian, and Perſic province: and the cities were repreſented accordingly both as Perſic and Aſſyrian cities.

phrates,

phrates, upon which river the city was properly ſituated; and from whence he mentions theſe valuable commodities to have been ſent abroad.

[36] Νηρευς μεν ταδε δωρα πολυτροπα· δωκε δε κυρη
Περσικος Ευφρητης πολυδαιδαλου ειματ' ΑΡΑΧΝΗΣ.

The river here ſpoken of was aſſuredly in Babylonia: and we may, from what has been ſaid, perceive, that Erech, or Arachne, was a city of the ſame country upon the Euphrates, at no great diſtance from the Tigris: and that it was the ſame as Bars-ippa, the city of the Ark.

Thus far I have ventured to proceed in my Analyſis of ancient Mythology; and in the explanation of thoſe hieroglyphics, under which it was deſcribed. And though I have not advanced ſo far, as I could have wiſhed; yet what I have ſaid may ſerve for a clue to others: ſuch as perhaps may lead them to a more intimate and ſatisfactory knowledge. Theſe emblems in the firſt ages ſeem to have been ſimilar in moſt countries: and to have almoſt univerſally prevailed. The ſacred writers often allude to them: and many of them were retained even in the church of God. For the ſymbol thus admitted was a very proper memorial: and all the emblems were originally the beſt that could be deviſed, to put people in mind of what had paſſed in the infancy of the world. The whole was deſigned as a diſplay of God's wiſdom and goodneſs: and to tranſmit to lateſt poſterity memorials of the preſervation of mankind. The ſymbols in ancient times were inſtead of writing; harmleſs,

[36] Nonnus. L. 42. p. 747. I read πολυδαιδαλου ειματα: the common reading is πολυδαιδαλον ειδος.

if

if not abuſed: nay of great conſequence when directed to a proper purpoſe. Such were the Serpent, the Ark, the Iris, the Dove: together with many others, to which there are apparent alluſions in Scripture. Theſe were known to the Iſraelites before their deſcent into Egypt: being originally from that country beyond the flood, where their fathers of old reſided. And when properly applied, they were as innocent as the elementary characters, by which the ſame hiſtories were in aftertimes recorded. The lifting up of the ſerpent in the wilderneſs was as proper a prophetic deſignation, and as pertinent to the people, to whom it was exhibited, as the purport would have been, if expreſſed by letters, and written at length upon a tablet. It is true, that theſe ſymbols were at laſt perverted; and the memorials above mentioned degenerated into idolatrous rites, and worſhip. It was accordingly the purpoſe of Providence, in its diſpenſations to the Iſraelites, to withdraw them from this idolatry of the Gentiles: and this was effected, not by denying them the uſe of thoſe characters, which were the current types of the world, and to which they had conſtantly been uſed: but by adapting the ſame to a better purpoſe; and defeating the evil by a contrary deſtination. Upon the reſting of the Ark upon Mount Baris, and the appearance of the Bow in the clouds, it pleaſed God to make a covenant with man, and to afford him ſome gracious promiſes. A memorial of this was preſerved in the Gentile world. They repreſented this great event under the type of an Ark, as I have before ſhewn; which they ſtiled Barith, in alluſion to the covenant. Some ages after, another covenant of a more peculiar nature was made by

the Deity with the poſterity of Abraham: and a law was promulged from mount Sinai. In conſequence of this, another Ark by divine appointment was framed, ſeemingly in oppoſition to the former; and this too was called the Ark of the covenant. This I mention, becauſe many perſons have been alarmed at finding ſometimes the ſame ſymbols among the Egyptians as were to be found in the ordonances of the Iſraelites. Both Spencer and Marſham have animadverted upon this: and ſeem to have carried their notions too far; for from them one might be induced to imagine, that the law of Moſes was in a manner founded upon the rites of Egypt. But there is not the leaſt reaſon for ſuch a ſurmiſe. The religion of the two nations was eſſentially different: and though ſome ſymbols were ſimilar, yet it does not follow, that they were borrowed from that quarter. They were many of them general types, of great antiquity, and known to the whole world. I know of no term, which occurs ſo often figuratively among the ſacred writers, as that of a horn. By this they denoted any thing ſupereminent and powerful. They were forbidden to make any repreſentation in ſtone or metal: ſo that we have no inſtance from them of its being ever repreſented to the eye. The ſame was a ſymbol among the Egyptians: They copied it in ſtone and braſs: and affixed the repreſentation of a horn to the ſtatues of their Kings and Deities. But though this was a common emblem in theſe two nations, it does not follow, that one borrowed it from the other. For as I before ſaid, it was a general type of early date, and in almoſt univerſal acceptation. In every nation of old, to whoſe hiſtory we

can gain acceſs; it was an emblem of affluence and power.

I have taken notice, that the moſt early defection to idolatry conſiſted in the adoration of the Sun, and the worſhip of Dæmons, ſtiled Baalim. Who theſe were could not be a ſecret to Moſes; nor to many of the ſacred writers. Yet though they ſpeak of this worſhip with deteſtation, it is curious to obſerve, with what delicacy they treat the ſubject, and what a veil is drawn over this myſterious iniquity. Not a word is ſaid about the origin of this idolatry: nor the leaſt hint given to ſhew, who they were, to whom this undue reverence was tendered. For of all reverential regard, none is ſo liable to lapſe into an idolatrous veneration as that, which is paid to the memory of friends departed: More eſpecially if ſuch perſons were the founders of families, and benefactors; men, who had endeared themſelves by their good works, and been a bleſſing to poſterity. This is evident from the adoration ſtill paid to their anceſtors by many people in the eaſt. It is a ſeeming duty the moſt plauſible of any; and at the ſame time the moſt captivating. Hence the ſilence of the ſacred writers upon a ſubject of ſuch ſeeming importance: whoſe purpoſe it appears to have been; that, if ever the great object of this idolatry ſhould be loſt, it might lie in oblivion, and never be again retrieved: at leaſt to no ill purpoſe. The Jews by theſe means loſt ſight of the original, and were weaned from the worſhip: and the Gentiles, who continued the rites, did not know to whom they were directed: ſo blind was their proceſs. In ſhort they were plunged in the depth of darkneſs for ages: till they became at laſt conſcious of their ſituation.

This rendered them the more ready to return to the light, as ſoon as an opening was made.

I have dwelt long upon the hiſtory of the Deluge, becauſe I thought it a ſubject of great moment: and as the ſyſtem upon which I proceeded was new, it required a more thorough diſcuſſion, to remove every prejudice, which might ariſe. Some have been induced to think, that this event was partial; and confined to a particular people, and province. Others, becauſe they could not account for the means, have looked upon the whole as a fable. By the Moſaic hiſtory we are aſſured, that the calamity was univerſal; that all fleſh died, excepting eight perſons, who were providentially preſerved. That the world was afterwards renewed in one man: and that from his three ſons all the nations upon earth were derived. It has been my purpoſe throughout to eſtabliſh theſe great truths: to bring evidence from every age, and from every nation, to which we can gain acceſs, in ſupport of the hiſtory, as it has been delivered by Moſes. We accordingly find it a circumſtance univerſally known: and however the memorials may have been abuſed, yet traditions of it were kept up with great reverence in all the rites, and ceremonies of the Gentile world. And it is obſervable, that the farther we go back, the more vivid the traces appear, eſpecially in thoſe countries, which were neareſt to the ſcene of action. But the reverſe of this would happen, if the whole were originally a fable. The hiſtory would not only be leſs widely diffuſed; but the more remote our reſearches, the leſs light we ſhould obtain: and however we might ſtrain our ſight, the objects would

would by degrees grow faint; and the ſcene terminate in clouds and darkneſs. Beſides this, there would not be that correſpondence and harmony in the traditions of different nations, which we ſee ſo plainly to have ſubſiſted. This could not be the reſult of chance: but muſt neceſſarily have ariſen from the ſame hiſtory being univerſally acknowledged. Theſe evidences are derived to us through the hands of people who were of different ages, and countries: and conſequently widely ſeparated from each other: and what is extraordinary, in many inſtances they did not know the purport of the data, which they have tranſmitted, nor the value and conſequence of their intelligence. In their mythology they adhered to the letter, without conſidering the meaning: and acquieſced in the hieroglyphic, though they were ſtrangers to the purport. In reſpect to ourſelves, it muſt ſurely be deemed providential, not only that theſe hiſtories have been tranſmitted to us, but that after an interval of ſo long date we ſhould be enabled to ſee into the hidden myſtery; and from theſe crude materials obtain ſuch ſatisfactory truths. And this too, as I have before obſerved, when the whole was a ſecret to the perſons, through whoſe hands the knowledge is derived. We may therefore apply to them the words of the Poet.

Βλεποντες εβλεπον ματην,

Κλυοντες εκ ηκουον.

Herodotus lived early, and was a man of curioſity and experience: one, who for the ſake of knowledge had travelled over a variety of countries. If any perſon could have obtained an inſight into the Theology of the times, in which he

he lived, he bad fair to have obtained it. But he ſhews, that it was all a dreary proſpect: that he could find nothing ſatisfactory, in which he might confide. As he was ſolicitous to obtain ſome information, he betook himſelf to [37] Dodona, and made inquiry among the prieſts of that temple, which was reputed the moſt ancient in Greece. But they ingenuouſly owned, that they did not know, who the Deities were, to whom they made their offerings. They had indeed diſtinguiſhed them by names and titles: but thoſe were adventitious and of late [38] date in compariſon of the worſhip; which was of great antiquity. Hence the author concludes with this melancholy confeſſion, concerning the Gods of his country, [39] that he did not know how they came firſt into the world; nor how long they had been in it: nor could he tell, what ſort of beings they were. He believed, that their nature, and origin, had always been a ſecret; and that even the Pelaſgi, who firſt introduced them, and their rites, were equally unacquainted with their [40] hiſtory.

From whence the ſalutary light has proceeded, by which we have been directed in our progreſs, need not be pointed out. The Gentile hiſtories of themſelves could not have afforded the information here ſpoken of. If they could, it

[37] Πυνθανομενος ὑτω ἑυρισκω εον. Herod. L. 2. c. 50.
Εθυον δε παντα προτερον οἱ Πελασγοι θεοισι επευχομενοι, ὡς εγω εν Δωδωνῃ οιδα ακουσας. επωνυμιην δ' ουδ' ουνομα εποιευντο ουδενι αυτεων, ου γαρ ακηκοεσαν κω. Ibid. c. 53. See page 307. of the firſt volume of this work.

[38] Χρονου πολλου διεξελθοντος επυθοντο εκ της Αιγυπτου απικομενα τα ουνοματα των θεων κτλ. Herod. ibid.

[39] Ενθενδε εγενετο ἑκαστος των Θεων, ειτε δε αει ησαν παντες, ὁκοιοι δε τινες τα ειδεα, ουκ ηπιστεατο μεχρι ου πρωην τε και χθες, ὡς ειπειν λογῳ. Herod. ſupra.

[40] Ibid.

certainly

certainly would have been no ſecret to a people ſo intelligent, as the Grecians, in whoſe hands theſe memorials were preſerved. But we find, that it was hidden from them. We live in better days: and whatever light may have been obtained towards the elucidation of theſe hidden truths, has been owing to the ſacred records. Theſe were little known to the Gentile world: ſo that they could not avail themſelves of this great advantage. We have both the mythology of the ancients, and the ſcriptural account to direct us; and by comparing theſe together we can diſcern the latent purport of many hiſtories, to which the Grecians were ſtrangers. In the Moſaïc writings we have the native truth; from which the Gentiles were continually receding. They varied ſo much, and every repreſentation was ſo extravagant, that at firſt ſight there ſeems ſcarce any ſimilitude of the object, from whence they drew. All appears dark, and confuſed; ſo that we almoſt deſpair of an explanation. But upon a nearer inſpection there is a more favourable appearance. For though the copy is faded, and has been abuſed, yet there are ſome traces ſo permanent, ſome of the principal outlines ſo diſtinct, that, when compared with the original, the true character cannot be miſtaken. I do not here mean, that the ancients copied from the ſcriptures: I am ſpeaking of primitive traditional hiſtories, to which in their mythology they continually referred: thoſe hiſtories, which were every where corrupted, excepting in the writings of Moſes.

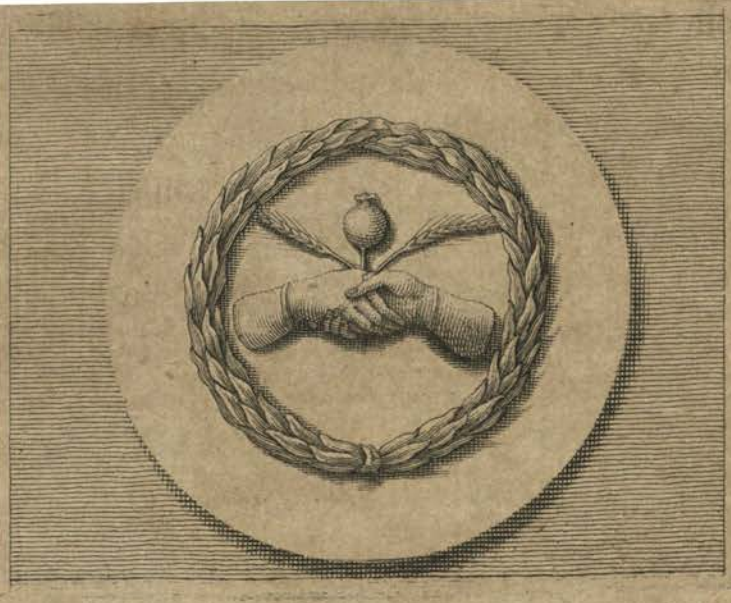
The certainty of an univerſal Deluge is of great conſequence to be proved, as the hiſtory of the antediluvian

world,

world, and all the religious truths, with which it is attended, depend upon it. Not that the Moſaic hiſtory ſtands in need of any foreign evidence to an ingenuous and unprejudiced mind. But there are perſons in the world, who with a ſmall ſhare of reading and philoſophy preſume to arraign the divine Hiſtorian: and by a ſpecious way of writing have had an undue influence upon others. This makes it neceſſary to accumulate theſe additional proofs: and I have accordingly taken theſe pains towards the recovery of loſt evidence in favour of this great event: that from the univerſal aſſent of mankind the truth might be aſcertained. Much light will continue to accrue in the progreſs of the enſuing work, when I come to treat of the firſt nations upon earth.

Thus far we have been in a manner travelling up hill, in order to arrive at this point of proſpect. Having with no ſmall labour gained this eminence, it will be eaſy to look down, and take a view of the great occurrences, which happened afterwards, upon the increaſe of mankind. It will appear, that jealouſies aroſe, and feuds enſued: and the ſons of men were at laſt ſeparated, and diſperſed, towards the four winds of heaven. And when navigation commenced, and the ſeas were explored, we ſhall find, that colonies went out, and new ſettlements were made, till the earth was peopled to its remoteſt regions. I have before made mention of one family in particular, which was daring and enterprizing to a great degree: and at the ſame time gifted with uncommon ſagacity and knowledge. Theſe overran a great part of the earth; ſo that traces of them

are to be found in the moſt diſtant countries. Of this people, and the occurrences in the firſt ages, it will be my next buſineſs to take notice. I ſhall dwell long upon the hiſtory of the Chaldeans, as contained in thoſe valuable extracts from Beroſus, which have been ſtrangely perverted: alſo upon the hiſtory of the Egyptians, and their dynaſties, which will afford wonderful light. It will be my endeavour to ſhew, that there ſubſiſts a perfect correſpondence between them, and the Moſaic hiſtory, as far as the latter extends. It is moreover to be obſerved, that in the records of theſe nations, there are contained memorials of many tranſactions, which were ſubſequent to the age of Moſes: and of others, which were foreign to his ſyſtem, yet very neceſſary to be known. I ſhall therefore treat of them at large; as they contain events of great conſequence, and afford the only baſis, upon which the hiſtory of mankind can be founded.



END OF THE SECOND VOLUME.

ERRATA.

Page	Line	
6	8	*for* Γυζερητης, *read* Κυζερνητης.
10	20	*for* ὡπλιζατω, *read* ὡπλισσατο.
19	13	*for* οικαδι, *read* οικαδε.
21	5	*for* απεθεριωθη, *read* απεθηριωθη.
30	17	*for* Phylera, *read* Philyra.
34	5	*for* Appulia, *read* Apulia.
34	11	*for* Schymnus, *read* Scymnus.
34	11	*for* Abderas, *read* Abderus.
40	19	*for* repoſitary, *read* repoſitory.
43	1	*for* immediaily, *read* immediately.
45	22	*for* ἑλκιχιτωνες, *read* ἑλκεχιτώνες.
51	14	*for* ἀλοχοισι, *read* αλοχοισι.
51	15	*for* Cercynians, *read* Cercyonians.
54	14	*for* him, *read* her.
55	18	*for* ſynonimous, *read* ſynonymous.
61	20	*for* Hecatopolos, *read* Hecatompulos.
65	14	*after* and, *inſert* in.
67	11	*for* Sogdiania, *read* Sogdiana.
97	*note* 30,	*for* headſman, *read* headman.
101	21	*for* Strabrobrates, *read* Strabrobates.
113	13	*for* Hermadorus, *read* Hermodorus.
158	18	*for* ωνομασθεν, *read* ονομασθεν.
159	6	*after* and, *inſert* it.
166	23	*after* cities, *inſert* were.
183	2	*for* μαθηματικος, *read* μαθεματικος.
184	19	*for* μετωνομασας, *read* μετονομασας.
188	15	*for* Biblus, *read* Byblus, *paſſim*.
253	13	*for*]]', *read*]]'.
260	11	*for* inſimulate, *read* inſinuate.
298	11	*for* διερμηνευε ται, *read* διερμηνευεται.
301	14	*for* ιχθον, *read* ιχθυν.
333	3	*for* ſynonimous, *read* ſynonymous.
336	*note* 71,	*for* δεκαμηνος, *read* δεκα μηνος.
370	*note* 28,	*for* κλυτρην, *read* καλυπτρην.
400	2	*for* Nymphæum, *read* Nymphæa, line 13, *the ſame*.
404	3	*for* μοσικα, *read* μυσικα.
433	19	*for* ξενοκτενσιν, *read* ξενοκτονσιν.
477	2	*for* Jolchus, *read* Jolcus.

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